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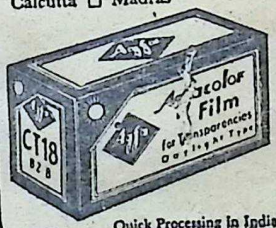

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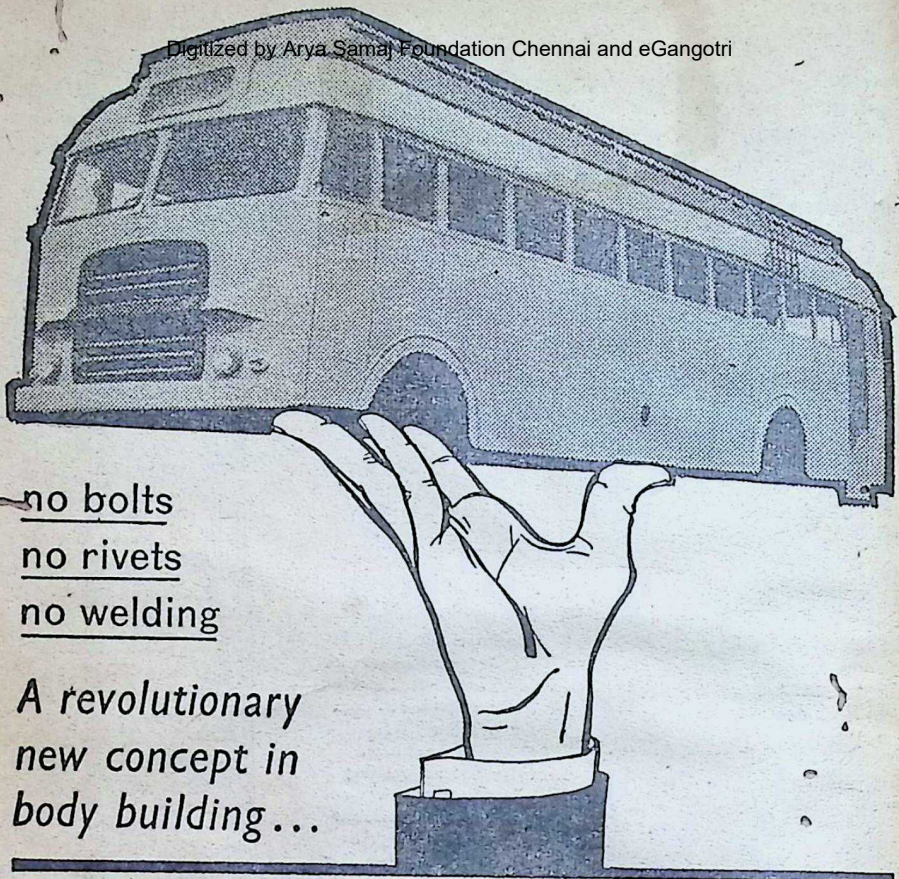

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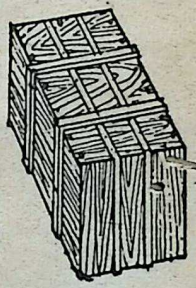

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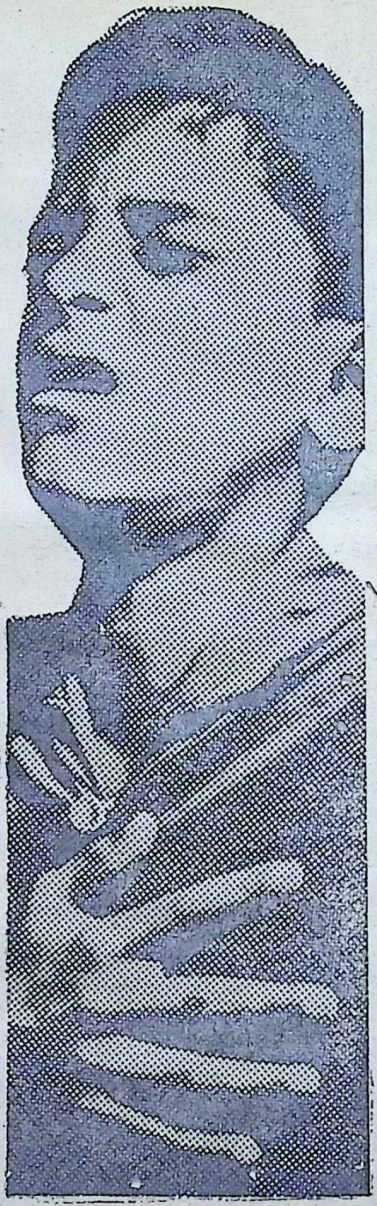

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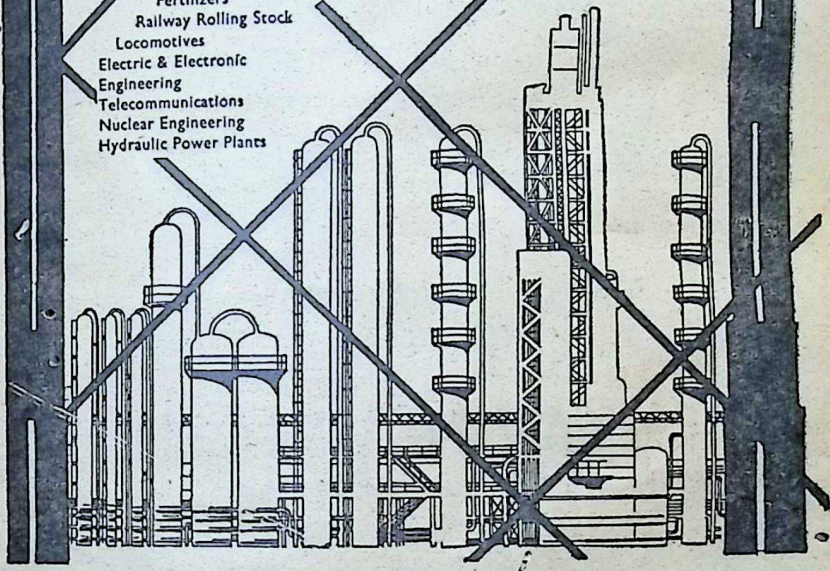

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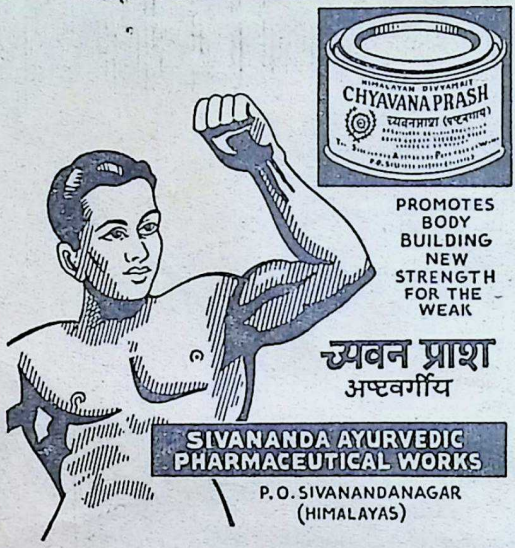

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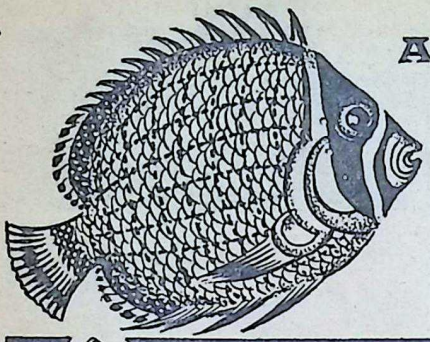

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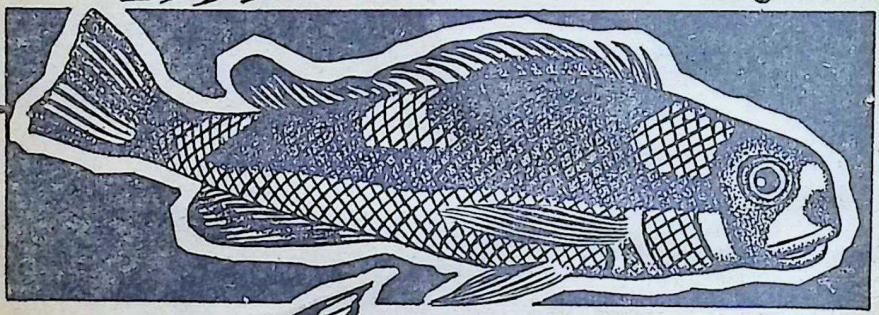

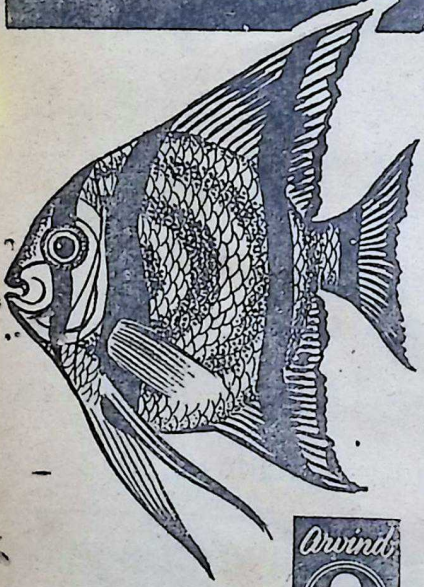

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FORTNIGHTLY

Devoted to Life, Literature and Culture

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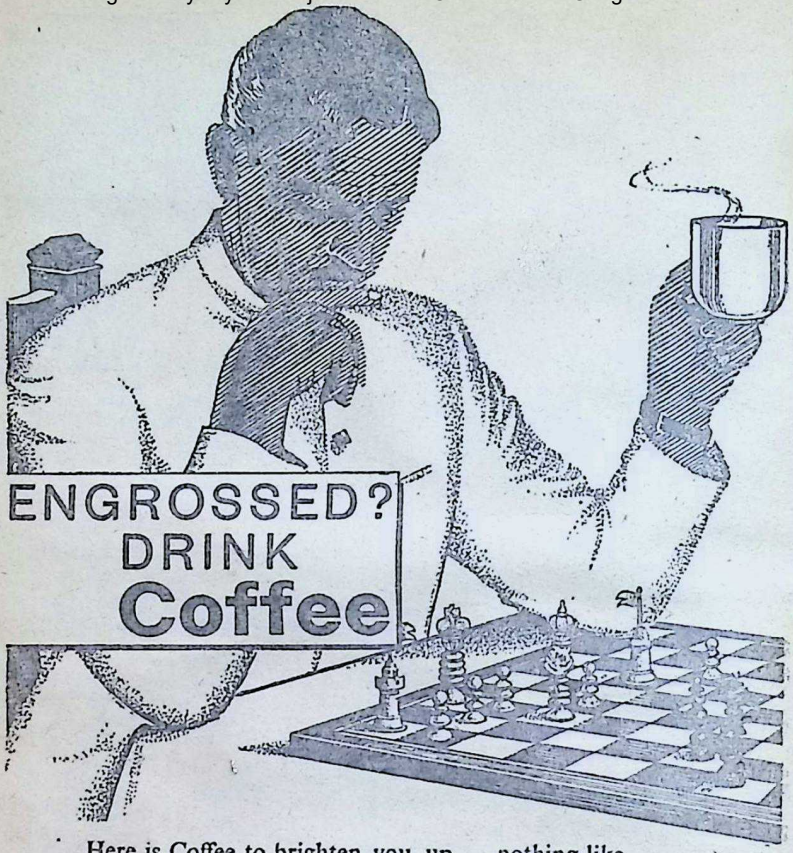

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Unity of Mankind

इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम्।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो अस्तु ॥

May we go ahead in the path of tranquillity and peace;
May heaven and earth become peaceful for us (me);
May there be no enemies for us anywhere;
May we have no enmity for any person;
May we be now fearless.

—*Atharva Veda* 19.14.1

Vol. X, No. 12

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No. 300

KULAPATI'S LETTER
on Life, Literature & Culture

☆ THE CONCEPT OF MAN UNDER MODERN CONDITION ☆ ITS CHANGING AND UNCHANGING ELEMENTS

BHARATIYA VIDYA BHAVA
BOMBAY.

JANUARY 5, 1964.

MY YOUNG FRIEND,

I PROPOSE to write to you on the concept of man, not as an academical subject, but as a vital matter of urgent importance in the present condition of the world.

When we discuss this matter, several questions strike us: Why is such a concept essential? How has the concept been changing due to the conditions created by science and technology? Is there a concept based on the enduring elements in human nature?

The problem is important, for no organised society or group, however small, can function effectively without having a dominant concept of what man is.

When such a concept is creative, it gives the individual, hope, strength, dignity and peace. Without it, he is lost in the wilderness of uncertaint unable to find self-fulfilment.

At the outset, I must be cle about what I mean by self-fulfilme Self-fulfilment is not self-satisfactio Equally it is not a definite goal whi can be reached once for all. It is continuous effort to renew oneself trying to be more of himself th what he is. This effort alone brin a satisfying sense of having lived a purpose.

If a man has no urge to make su an effort, he can never develop h own potentialities or discover himsel nor can be acquire or retain his ow self-respect.

This effort to be creative, must ha a firm base to operate from. It ca

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only be man's faith in his idea of himself and of *his* world.

○○○

From the earliest times, the Moral Order, governed by God, provided a firm basis for the concept of man. In modern times, however, wherever the influence of the West has spread, this firm base that man is a divine essence is being shattered. In consequence, the concept has lost its creative energy to ennoble the individual or social life.

○○○

Let us look at how this change has been brought about. In the West, Christianity had placed man at the centre of the Universe as the lord of the creation. This concept was exploded by modern science by discovering that man was only an insignificant denizen of a tiny planet revolving round a small star, one amongst countless stars, each having planets of its own.

Emphasis was then shifted to the external world as distinct from the individual. Good or evil was considered to arise exclusively from external conditions. Man's faith in himself as the architect of his making or the centre of inherent goodness, was shaken.

With this starting point, the view found favour that man's nature would change if we change only his material conditions. Give him nylon to wear, dams to provide water and reactors to supply atomic energy, he will become the embodiment of truth, love and beauty.

Poverty, hunger, disease and ignorance have to be removed for they come in the way of self-fulfilment. But that is not the same thing as to say that if man wallows in material comforts, he will automatically become truthful, unselfish and noble. But that is what the social architects of the scientific age assert.

What has been the experience of our generation? In the 20th century, science provided the concept of man as a sort of near-perfect product of an evolutionary process. But the two World Wars have proved that the process has only made him more egoistic, more ruthless and infinitely more brutal.

Recently, mass media of communications, which have made of indoctrination a fine art, have deprived man of the opportunity to think for himself and of his world independently.

Ingenious forms of mass coercion through violence frighten men out of their wits, disabling them from taking a fearless view of themselves or of the world.

Socialistic thought has been coloured, consciously or unconsciously, by the economic determinism favoured by Marxists. It claims to be scientific. It presents both moral values and religion as illusory—as an unnecessary part of a super-structure based on production and distribution. Man, according to this theory, is not a creative, self-generating agent. Neither truth nor love, neither compassion nor beauty, has any intrinsic validity.

The prophets of modern Europe, the scientists and other specialists, like the statisticians, economists and behavioural scientists, have been applying methods appropriate to the physical world to the spheres which are beyond their reach—to motives and

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conflicts, to aspirations and human goals.

In his book, "The Crisis of our Age", Sorokin refers to the attitude of the scientists that the scientific picture of the world is the only real picture.

Planning is all the rage. Man is treated as an economic, wealth-producing unit. His noble emotions and high aspirations are treated not as urgent problems of life.

The modern 'progressives' have placed all their hopes in science and technology. Their favoured dogma is that, with its aid alone, man can bring heaven on earth; God is unnecessary; Moral Order is a myth.

●●●

It would be foolish to deny that science has been the distinct achievement of our times; that it has brought swift development in the externals of life. But the heaven on earth, at one time looked forward to by the scientists has not come. With material progress and prosperity have come, greed, fear and hate in rising intensity. Excessive mechanisation of life has debased higher values. Material comforts have made life artificial, shallow and hedonistic. The inner life of man is full of tension, anxiety, unrest, frustration and insecurity.

●●●

At the same time, advanced science has given up its effort to provide a firm base to the concept of man.

When I was at school, we were told that there were 64 elements, no more nor less, and not one was transmutable into another. Now there are no elements; only energy.

Bergson's theory of Time has established that the concept of time, as we conceive it, does not exist. Einstein's theory of space and energ has made everything relative. Huser berg's theory of indeterminancy ha added an element of uncertainty t scientific laws. To put it in a fe words, the phenomenal world, onc viewed by science as real, is now o shifting sands.

Recently, Dr. Glenn T. Seabord Chairman of the U.S. Atomic En ergy Commission, forecast the pictur of the world as seen in the next 7 years. Among other things, he sai that during this period, nuclear powered rockets would become th accepted means of transportation be tween earth and the moon. Rocket propelled by nuclear fission energ would also be used for the firs manned exploration of the nea planets. However, he had a sad con fession to make. He says:

> "We are now in the throes of a period of transition, discarding many old forms and, I believe, emerging into a new democratic scientific society. The awesome potential of science has slowly been recognised. It is inherently neither a potentia for good nor for evil. It is a potential to be harnessed by man to do his bidding. Man will determine its direction and its effect. Man, therefore, must understand science, if he is to harness it, to live with it, and to grow with it."

But how will man determine the direction and the effect if he is as selfish, greedy and full of hatred as he is now?

Those who gave the atom bomb to man, endeavour to contain the Frankenstein by mechanical contrivances and organizational re-arrangement, by nuclear deterrents, Arms control and World Government. It does not strike them that no such efforts by themselves will succeed in transform-

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ing the animal instincts which have now been magnified a hundredfold, into truth, love and beauty, without which peace will never come.

Not content with raising the Frankenstein, the scientists, at any rate, most of them—have declared war on religion. It is one of the most futile, meaningless and perhaps dangerous controversies which divide men.

Science has not destroyed the need for religion, nor can religion flourish by relying upon scientifically proved facts. The outlook of science and religion are fundamentally different.

The scientist looks upon the Universe objectively. The man of religion looks emotionally upon the creation as a living and throbbing Universe in which he wants to feel at home. Only if it is so viewed, can it fulfil his aspirations, bring him what he wants —reverence, awe, peace, harmony and beauty, and make him responsive to truth and love. Not all the World Governments, not all the U.N. Resolutions, not all the Disarmament treaties, not all the scientific discoveries can possibly satisfy man's aspirations.

We all want a Welfare State. But what will be the nature of the Welfare State brought in by corrupt politicians, bribe-taking bureaucrats and dishonest businessmen? To think of curing human ills through the medium of amoral and a-spiritual devices would be as easy as growing a flower garden in an arid desert without the aid of water.

○○○

In spite of the futility of applying to man's deeper aspirations, the methods applicable to the physical world, the so-called scientific theories of morals, developed during the last century, have to a large extent broken down man's faith in himself.

The Utilitarian theory of morals has for its criterion, the greatest good of the greatest number. It is based on the assumption that reason is an infallible guide common to all individuals. In substance, it has deified collective selfishness. This has provided a charter for power-mad groups to drive huge masses to the polling booth, without their bridging the gulf between egoism and altruism.

Darwin, the father of the evolution theory, attempted to apply biological laws to moral life. The test that he applied was the survival of the fittest. He thereby introduced the law of the jungle as the only guide to govern man's aspirations.

The Dialectics of Hegel, the father of modern totalitarianism, gave a subsidiary place to personal ethics, subordinating moral conduct to the demands of the State.

From these Dialectics flow the Communist theory of Soviet morality. According to it, truth cannot be absolute. "Our morality is wholly subordinate to the interests of the class struggle", says Lenin. Its criterion is: What is expedient for the consolidation of Communism? And what is so expedient has ultimately to be decided by the Communist Party, more particularly by its leaders. What is moral today might be the immorality of tomorrow. And the other way about.

Man's faith in his position as the creative centre has disappeared. Uncertainty is woven into the texture

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of the modern world.

Extreme specialisation and enormous expansion of the social structure, without the binding force of the creative concept of a Moral Order, have isolated man, rendered him helpless.

Auden rightly calls this as an "Age of Anxiety". It may more appropriately be called the "Age of Uncertainty". It has deprived man of his position as the centre of the intellectual, moral and spiritual power. Man's organic relation with the world is disrupted.

All this has brought about a 'Crisis of the Spirit' in the nations of the Western world. And like poor relations, we have come to believe that as they are powerful and prosperous in spite of this bankruptcy, we should hasten to bring about it for ourselves.

And this has made man a prey to two attitudes, depriving his life of a sense of direction and purpose. One is dillettantism—a superficial view of life which ignores reality; the other is hedonism, through which the inner urges of the human nature are drowned in pleasures of the senses.

In this uncertainty is it possible to re-discover a firm basis which would give us a creative concept of man?

It must be realised that a man's concept of his world is but a reflection of his concept of himself. We cannot have the concept of a noble, heroic world if our concept of man is that of a helpless victim of the society or the State, or of an animal lost in the pursuit of self-indulgence. The world becomes a place worth living in only when the creative approach of the individual gives it shape, colour and beauty.

To discover a firm basis, therefore, we must go to the enduring elements of individual nature.

What is a man? Certainly he is not a lump of matter operated upon by the laws of physics and chemistry.

It is true that he is basically an animal, driven by the instincts of greed, fear and hate. However, he is not merely an animal. What distinguishes him from the other animals is the irrepressible urge to be better than what he is.

As an intellectual being, he observes, compares, judges and draws inferences. But these intellectual powers are mere instruments. They have no positive content. They can magnify animal instincts. They can give scope or edge to brutality in man. They have no positive, ennobling content unless they are charged with the urge to make him more of himself than what he is.

This urge—the word "aspiration" is a more appropriate word—takes diverse forms:

The aspiration to achieve;

The aspiration to love and be loved.

The aspiration to lead a contented life;

The aspiration to seek and realise beauty;

Finally the aspiration to find harmony. Satisfying these aspirations in some way or the other, gives a sense of self-fulfilment.

These aspirations are universal to human nature. They exist in all men in some form or the other. They have so existed at all times and all the world over. Attempts to fulfil them have given a sense of self-fulfilment.

The [illegible] of Sri Krishna, Buddha and Jesus evoke these aspirations

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perennial in all human hearts in all ages at all times.

They do not come from the chemical compounds which constitute bones, muscles and blood. Nor do they come from the animal instincts of greed, fear and wrath. Not even from the intellectual processes.

These aspirations are different in quality, origin and direction to all other urges in man. They follow no law known to the physical world, but are governed by a law of their own. Their end is something above and beyond material needs. They are radiations from a distinct source.

If we are science-minded, we may call the source "Sub-conscious". But the source is not individual; it is common to all men at all times; it projects itself to future generations. I would, therefore, prefer to call it the "Spirit."

It is the energy emanating from the spirit which converts the animal that man would otherwise remain, into the god which it is his privilege to become.

This spiritual energy is highly creative. When it works in the individual, it creates a creative society.

The evolution of a better man—a man feeling more of himself than he is—and a better society go hand in hand. The conversion of a predatory band of savages functioning through hunger, fear and lust, into a society with faith in the higher values of life, has only been rendered possible through a process of individual, moral and spiritual uplift which accompanies the forces of social cohesion.

This transformation is beyond the scope of science, statistics and economics alike in the field of Matter as of nomics. Neither professional politicians nor social workers can bring about a change in man on which alone a real Welfare State may be founded.

○○○

We have, therefore, to turn to the seers, prophets, saints and mystics, who, by their unerring perception of the spiritual laws operating in the Universe, have provided us with a firm basis for man's true concept of himself.

According to them, man is not just a struggling worm which lives and dies, and is no more. He is neither the creature nor the victim of forces, either physical or chemical. He is certainly not the creature of his environment and nothing else. He is the radiating centre of spiritual energy, with a creative power, which he can perfect and mobilize through self-discipline.

He can exercise this creative power to alter not only the course of his own life as well as his own future lives, but to change the shape of social and material environments. If, for instance, the rulers are corrupt, inefficient or power mad, the people whom they rule will take to sin and wickedness.

This energy flows from the unity which prevails throughout material, moral and spiritual life. It is informed and upheld by the Cosmic Order which expresses itself in the orderly working of the Universe. Spirit is not alien to Matter. Man is not alien either to Matter or to Spirit.

The Cosmic Order of the Universe, in its expression, is all-pervading, omnipotent and ineluctable. It operates alike in the field of Matter as of

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Mind and the Spirit. The seeming conflict in the Universe is due to our inadequate knowledge of the Cosmic harmony.

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The ethical process—man's continuous effort to be better than himself in order to find self-fulfilment—is an integral part of this Cosmic Order. It is fulfilled in the individual by the release of spiritual energy. That is the way in which the Cosmic Order is transcribed into the alphabets of human conduct.

This spiritual energy, like any other form of energy, can be generated, conserved or wasted; intensified or lowered; stored or directed, and when harnessed properly, can be transformed into end-products which lead to self-fulfilment. It has its own way by which it could be intensified, directed or harnessed.

The way cannot be externally manipulated; it can only be through internal discipline.

●●●

Let me trace the way this spiritual energy works.

If the aspirations in which the energy expresses itself in us are associated with animal instincts, as they generally are, they take lower forms:

Wanting success for ourselves;

Gaining the admiration and loyalty of our fellow-men;

Seeking riches to secure ourselves against want;

Indulging in sex satisfaction;

Acquiring possessions to feed self-conceit.

A man anxious to improve his lot, hungers to fulfil these ambitions, and no other. This hunger creates the concept of man idolised by modern society: *the successful man.* A successful man is ordinarily understood to achieve results, to evoke friendship, to possess riches in the shape of wealth, to indulge in sex satisfaction at will and enjoy power through possessions.

Has the multiplication of such successful men in the world led us anywhere? Have they been symbols of a happy, noble and heroic individual life? Have they been embodiments of self-fulfilment, leading other men to self-fulfilment?

Some day or the other, we must learn to face the facts.

Most of the miseries, frustrations and uncertainties of the present age arise from the ways of successful men who foul the stream of spiritual energy with greed, fear and hate.

If, on the other hand, the aspirations in the individual are progressively purged of the animal instincts, lust, fear and hate, the result, following the law governing spiritual energy, will be different. We will not have successful man; we will have the unified man—the heroic or the saintly man.

This is not a matter of theory. Anyone can press the appropriate button, release the spiritual energy and see whether it works or not.

According to the law, enduring achievement is the end-product of the process of giving unity to thought, word and deed in the individual; in other words, of developing absolute sincerity. When absolute sincerity is intensified into complete dedication, the effort will be transmuted into achievement, not otherwise.

Similarly, when the process of giving love unasked, regardless of response, is intensified, the energy will be transformed into happy and loving human relations. 'Give love and love

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shall be given unto you; hate and hate shall be returned in more than full measure': these are not mere moral aphorisms. They describe the way the spiritual energy works.

The word "love" has been so debraded in the vocabulary of modern men that I warn you against its being understood to mean farm-yard attraction. Love in the true sense of the word is surrendering one's ego to a person, to a cause, to an idea, to something beyond one's sordid self, to all men, to God. Gandhiji called it "Ahimsa"; Jesus called it "Love".

Similarly, again, when an effort is made to give up appropriating to oneself more than what one actually needs—that is, trying to be absolutely honest—spiritual energy is released which will be transformed into happy contentment. The insatiate demand for more and more riches will disappear. Whoever gains wealth will then remain its trustee.

Again, creative vigour, the most essential for generating power through spiritual energy, is the end-product of controlling sex energy through conservation, regulation and sublimation. Sex energy, as Manu says, is the source of all creative energy—animal, moral and spiritual. If wasted in indulgence, it runs waste. If properly channelled, it is transformed into creative vigour. If wisely controlled, it will flower as life beautiful.

Similarly, when spiritual energy is released by imposing austere poverty upon oneself, that is by giving up possessions, the end-product will follow: an abiding sense of being in harmony with oneself, the highest sense of self-fulfilment.

To summarise the working of the law: We will get enduring achievement only through absolute sincerity; affectionate relations only through unselfish love; richness of life, only through absolute honesty; creative vigour, only through sex control; peace and harmony, only through austere poverty.

These results follow by the operation of the law which governs spiritual energy with the same inevitability as when, according to the law of gravitation, an apple falling from the tree drops down to the ground and does not fly up in the air.

How to gain the requisite intensity for spiritual energy? How can we purge it of dross? There is a well-tried art to achieve these ends. But that is a different subject into which I will not go for the moment.

But this gives us the true concept of man, man as the radiating centre of spiritual energy who, by his very effort, attains results which will lead to self-fulfilment in himself and others.

When a large number of sensitive men become active centres of spiritual energy the human race will be rescued from the grossness and frustration which Materialism—the matriarch of "isms", Fascism, Communism, Socialism, etc.—has brought to man.

Yours sincerely,

K. M. Munshi

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Munshiji is 77

Our respectful greetings to Kulapati Munshiji, who entered his 77th year on December 30, 1963.

Munshiji has become an institution by himself. His name has become a synonym for *Bharatiya Vidya* and *Bharatiya Samskriti*. But, of all the many great things he has accomplished, two will remain for ever in the grateful memory of generations of Indians: the rebuilding of the famous, holy Somnath, the Shrine Eternal; and the rearing up of the Bharatiya Vidya Bhavan. Somnath, the first among the *Jyotirlingas,* celebrated by Bhagavan Sankara in his *Dwadasalinga Stotra,* draws pilgrims from every part of the country who wend their way to it with rare religious fervour. The Bhavan bids fair to blossom into a modern *Naimisharanya* where the good and the noble, the wise and the true, the earnest and the dedicated from all corners of Bharat gather for the meeting of minds, for the mingling of hearts and for the elevation of the soul. The former is a Temple to God; and the latter a Temple to Bharata Mata.

Even though 77, Munshiji is still young! As the Vedic seers have proclaimed, the essential characteristic of youth is the ready receptivity of the mind to noble thoughts and ideas from all sides. This rare trait, Munshiji possesses in abundance. That is the secret of his success and youthful spirit. Characteristically, he addresses his well-known fortnightly *Kulapati's Letter* to his "young" friends. Years will roll on and on but Munshiji will never, never grow old, for his maxim is:

"*Youth is not a time of life.* It's a state of mind. It's a test of the will, a quality of imagination, a vigour

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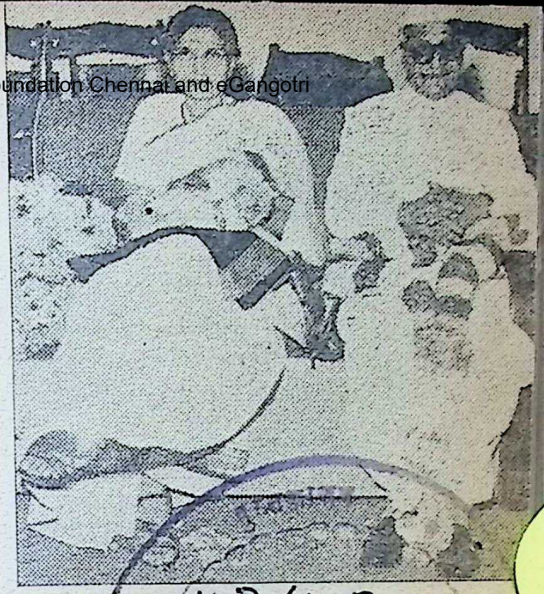

of emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease.

"*Nobody grows old* by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm, wrinkles the soul. Worry, doubt, self-distrust, fear and despair...these are the quick equivalents of the long, long years that bow the head and turn growing spirit back to dust.

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"*Whether* 70 or 17, there is in every being's heart, the love of wonder, the sweet amazement of the stars, and the starlike things and thoughts, the undaunted challenge of events, unfailing childlike appetite for 'What Next?'

"*You are as young as your faith,* as old as your doubt, as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair. So long as your heart receives messages of beauty, cheer, courage, grandeur and power from the earth, from man and from the infinite, so long are you young.

"*When all the wires are down,* and all the central places of your heart are covered with snows of pessimism and the ice of cynicism then, and only then, are you grown old indeed, and may God have mercy on your soul."

To Munshiji and to his devoted *sahadharmini* go the hearty good wishes of numberless hearts for many, many more years of unremitting service to God and country, life and liberty, literature and culture.

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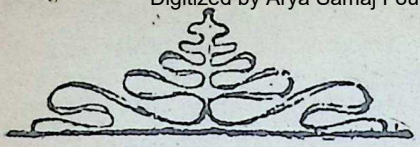
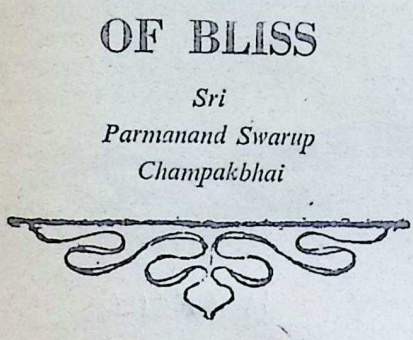


ATTAINMENT OF BLISS

Sri
Parmanand Swarup
Champakbhai



WHAT are the obstacles to the attainment of Bliss? Why is self-realisation hard to achieve? Though we worship God, give alms to the poor, practise austerities and penances and also be God-fearing why do we not experience permanent peace?

The reason is the physical consciousness, ego. Any work done under the spell of the ego does not result in the realisation of wisdom.

To remove the ego, association with the God-realized souls is the most important thing.

Only self-realized saints can guide us. Only the Master is able to scare away the ghost of the ego which has been haunting the individual soul.

While performing actions, do we think that God is doing all these actions, through our instrumentality? We think "I have done this action; I have donated; I have fasted; I have prayed, etc." Now, who is this "I"?

We understand that all this is b
ing done by the individual soul whi
has assumed a name and form. An
so, the ignorance of "I" is the cau
of bondage, the wheel of births an
deaths. This body-sense, ego, keep
us far away from our own real natu
—bliss.

When all the actions are being don
by God, why does the individual sou
think, "I am doing this" and feel di
appointed when not successful? Wh
does not he understand this easy an
simple truth? Cannot this ignoranc
be removed?

It is not that the individual sou
does not understand the real position
When one does not secure the ex
pected results through his action, h
says "Everything is in the hands o
God. We are capable of doing noth
ing." Though we understand this
our understanding is only at the in
tellectual level. This understandin
does not penetrate deep into the heart
Because of this superficial under
standing, we do not attain peace.

Without the Master's grace, thi
truth, though very simple, cannot en
ter the heart. The attachment to nam
and form has become so strong tha
though we know that they are sub
ject to destruction, we do not surren
der our ego. We always feel tha
everything is being done by name an
form and we also like it. Though w
pray, fast and practise penances, w
retain our ego consciousness. This i
the fatal error, ignorance, causin
great unhappiness and forming an ob
stacle to Bliss.

You have only to peel off this cove
of ignorance. To do so you have t
remember God. Everything is lighte
up by God or *Chaitanya*. This Ligh
is spread everywhere. It is *Chaitany*

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who can see opposite emotions: pleasure-pain, hope-despair, etc. in the individual. If this *Chaitanya* is not present, then nothing is possible. Without this *Chaitanya*, where is the world? Where is birth? Where is death? Where is happiness? Where is sorrow?

To understand that "everything is being done by God" is wisdom. But strangely enough, this fact is totally forgotten by us. If prayers, fasts and penances are undertaken to propitiate God, then alone are they fruitful. But we are conscious only of the actions. Actually the *Chaitanya* is often forgotten when prayers, fasts and penances are offered.

Now, who will help us to remember this forgotten goal? The Master's grace alone can do it. Without His grace, this error cannot be rectified. In other words, only the Master is able to lead us to realise our forgotten Self.

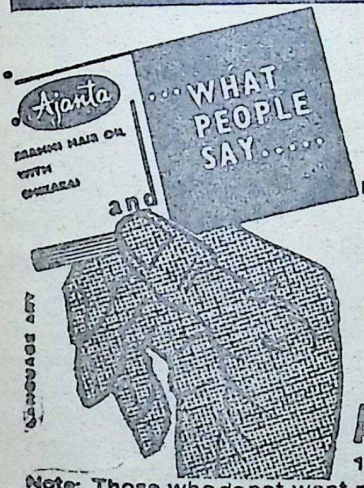
The Master can help us achieve bliss and maintain that state of Bliss.

[Translation by Smt. Sudha Rathi]

You can do more than pray after *you have prayed, but you cannot do more than pray until you have prayed.*

—Anon

Is Your Hair-Line Receding ?



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3. SHABARI

शबरीभक्तिमाहात्म्यं कथयामि यथाश्रुतम् ।
परमाश्चर्यजनकं रामभक्तिप्रवर्धकम् ॥

I shall presently narrate, as heard by me, the greatness of Shabari's devotion which is a most potent source of increasing Rama-bhakti.

—*Nabha-dasa*

SHABARI was a forest-dwelling woman of Dandaka. She had lost her husband and had no children either. She happened to live in the vicinity of Sage Matanga's *ashrama*. She spent her life eating the fruits and roots of forest-trees.

Once she happened to see Sage Matanga. He had taken his morning bath and was seated deeply in *tapas*. Herself an untouchable, she ran away from his presence although she could not help being fascinated by his austerity.

From a safe distance she thought: "How can I serve this Maharshi?" She despaired: "When I cannot even see him, how can I possibly serve him?"

Finally she came to this conclusion: "There is but one way. It is sweet though thorny. I shall so condu myself in my service to him that h will have no occasion to see me. shall fetch fuel for the Maharshi sacrifice and leave them by the doo of the *ashram* at dead of night un seen by anybody. Perhaps the Maha shi might take pity upon me!"

Accordingly, night after night, sh cleaned the road, sprinkled water o the Sage's path to the river for hi bath and left bundles of fuel fo sacrificial purposes at the *ashram* gate.

Sage Matanga who had been noti cing these amenities for quite som time called one of his disciples and asked: "My son, who does the clean ing and sprinkling on the road and who leaves the sacrificial fuel regu larly?"

"We do not know Sire: but the say some forester does them at night."

"Will you find who it is and repor to me?"

"Yes, Sire!" replied the disciple and went.

That night the disciple hid himself behind a bush and kept vigil. As usua Shabari came there carrying the bundle of fuel which she placed a the *ashram*-gate and started cleaning the surroundings.

Seeing her, the disciple came out of his hideout and called out to Sha bari, "Who are you, O woman? What may be your object in thus cleaning the *ashram* environs and supplying

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sacrificial fuel night after night? My revered Guru asked me to take you before him."

On hearing these words Shabari's body started shaking with fear like a reed. She felt as if she had been caught in a guilty act. However, she proceeded to the presence of the Maharshi who came out on seeing her. He asked, "Good lady, what may be your purpose in providing me with sacrificial fuel and cleansing my *ashram* environs day after day?"

After prostrating before him she replied, "Holy Sire, I am a forest-dweller, an untouchable, bereft of all fortune. One day I happened to see your holiness engaged in *tapas*. From that day I wanted to serve you somehow or other. For a moment I was in doubt: untouchable that I am, how could I be of any service to your good self? It was then that it struck me that I could still serve your Holiness in the way I had been doing since that day. I am incapable of rendering any other service for which I crave your holiness's pardon."

On hearing these words Sage Matanga told his disciple: "My son, make arrangements for looking after her. She will live outside the *ashram*. Give her food daily as a reward for her service."

Shabari, however, on hearing the Sage speak thus, went down on the ground again in prostration and rising, held her hands together in *anjali* and said, "Holy One, pardon me for not being able to accept your kind offer of food. I have enough fruits to eat from the trees. It is enough if your Holiness is pleased to have pity on me at some time or another. That will be my reward. I do not long for prosperity—I have no family, no one to mourn me. Please bless me that I may reach God's feet at the end of this life."

Sage Matanga was surprised to hear the unlettered forest-dweller speak in these terms. For a few moments he entered *samadhi* and emerging from it addressed Shabari: "Blessed woman! Stay here unafraid," and returned to his abode.

Thereafter Shabari became a member of the *ashram* for all practical puposes. This did not, however, make any difference to her so far as her attitude to the Maharshi, her objective or even her daily chores were concerned. In fact her devotion became deeper and stronger.

Years went by in this manner. People were not wanting in Dandaka who tried to persuade Rishi Matanga to get rid of the untouchable as it would detract from the merits of his *tapas*. Some of the *ashramites* would not talk to her or eat in her presence, etc. Sage Matanga became aware of this and took the offenders to task. They started slighting her on the sly thereafter.

Years passed in this manner. Sage Matanga knowing that his end was approaching sat on the Kusa-grass preparing himself for the last journey. All the disciples gathered round him and worshipped him amidst tears.

Shabari too came weeping and stood before him with tears flowing down her cheeks. Seeing her the Sage said: "Come, my child Shabari, do not grieve. Sri Rama, son of Dasaratha, is the incarnation of Lord Vishnu Himself. He is born at Ayodhya.

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He will come down here soon. You will have the privilege of playing host to Him. After that event you will reach heaven. Till then you will continue to live here immersed in the utterance of Rama-nama. That shall be your reward for serving me all these years."

Advising his other disciples too suitably, Rishi Matanga left his mortal coil and attained *devaloka*.

As a result of Sage Matanga's blessing, Shabari became *a Rama-bhashini*, i.e. Rama-nama was ever on her lips. Eating but the fruits and roots of the forest, she was eagerly looking forward to the day when Sri Rama would come. Often she would sit watching the forest-path to see if Sri Rama was coming. Her preparations were so meticulous that she would taste some of the *badari* and *tinduka* fruits that abounded in the forest and such of them as were extremely sweet, she would preserve for presenting to Rama, should he choose to come very early in the morning.

She had little sleep at nights, thinking as she did that Rama would come on the morrow. Often she would come out of her hut at midnight and search the far horizon in all directions for signs of Rama's coming. In short, she was so immersed in the thought of Rama that she completely lost her individuality in the contemplation of Rama. Not even for a second did she stop thinking of Rama the lotus-eyed.

At last Shabari learned from an anchorite that Sri Rama had arrived at Dandaka. She became electrified with excitement. She ran hither and thither and collected all available fruits and roots. After covering them carefully she ran to fetch water from the nearby river.

A certain sage who was returning from the river after bath happened to see her coming. Seeing him, Shabari stepped aside and ran away in fright lest he should feel polluted. But as she did so, her shadow touched the feet of the *muni*. He felt that his purity was soiled and became angry. He berated her in words of angry contempt and returned to the river to have another purificatory bath. When he was about to enter the water, however, he was shocked to see its surface covered by a foam-like layer of foul germs.

"How is it that so soon the water has become so contaminated?" he wondered. Pushing aside the dirt, he somehow took bath and returned home.

Shabari had in the meantime returned to her hut with water for Sri Rama. And Sri Rama, accompanied by Lakshmana, had actually arrived there asking, "Where is my Shabari?" On seeing him arrive right into her *ashram*, Shabari, overcome by devotion, fell at his feet. Continues the poet:—

दृष्ट्वा रामं घनश्यामं शबरी पुष्करेक्षणम्।
जटामुकुटशोभाढ्यं धनुर्बाणधरं तु सा॥
ननर्तांगणमागत्य करतालपरा मुदा।
रामं ददर्श हर्षेण नान्यत्किंचित्स्वबोध सा॥
पतितं चोत्तरीयं तु परिधानीयमप्यहो।
तथापि न निवृत्ता सा निमग्नानन्दसागरे॥

She saw Rama, blue-hued, lotus-eyed, glorious looking with his matted hair and holding the bow and arrows. She danced in the courtyard clapping her hands in her joy. She gazed at Rama to her heart's content and little else was she conscious of. Indeed she

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did not care what happened to her, garments and all and continued her dance even when they slipped, drowned as she was in the ocean of joy.

Lakshmana awoke her from her delirium saying: "Stop dancing, O good lady, here is your Rama standing right in front of you. Play host to him now and fulfil your life's ambition!"

Thus reminded, Shabari stopped dancing and fell at Rama's feet in prostration. Sri Rama lifted her up and quickly she spread the *Kusa-asan* for Sri Rama to sit. She washed his feet and Lakshmana's; brought the *badari* and *tinduka* fruits and roots which she had gathered laboriously for Sri Rama.

She cleaned them, tasted them first and such of them as were very sweet she cut and handed to Sri Rama with her own hand saying, "O lotus-eyed Rama, eat this sweet fruit." Sri Rama and Lakshmana ate them avidly from Shabari's hands, smiling at her utter devotion.

In the meantime all the sages living in Dandaka came to Shabari's hut to see the brothers. Sri Rama and Lakshmana prostrated before them all and enquired after their well-being.

Replied the sages: "Rama, we are always well. After seeing you now, we have lost our fear of the *rakshasas* too."

One of the sages said: "Shabari is indeed blessed, Lord. We boycotted Sage Matanga for admitting her into his *ashram*. But today we have been obliged to see you in her own courtyard!"

Still another asked: "How is it Lord, that the river yonder has all

ORIGIN OF THE MIRROR

BHRINGI was a devoted attendant of Siva. His bhakti was so exclusive that he would not extend it even to Mother Parvati.

Once while Siva and Parvati were seated together, Bhringi had the temerity to pass between them and perambulate round Siva alone.

Mother Parvati took a vow then and there to undo Bhringi's exclusive bhakti. She repaired to a lonely spot and did tapas for a number of years towards that end.

Incidentally, passing between a married couple often causes calamities like separation.

Lord Siva appeared before her at the end of her tapas and asked her what she wanted.

Prayed she: "I want to become your left half, so that Bhringi cannot ignore me any more".

Lord Siva granted her the boon with a smile and thenceforward He became Ardhanareeswara, where the right eye, right hand, etc. belong to Parameswara and those on the left to Parvati.

To her consternation Parvati now found that she could no longer look at her husband! Can the two eyes of the same body look at each other?

It was then that she designed the mirror. By holding the mirror before them Siva and Parvati derived satisfaction in looking at each other through the mirror.

This apparently was the first mirror in the universe.

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of a sudden become polluted by germs which make it look revolting? How to remove the contamination—please tell us the way."

Lakshmana replied smilingly: "Blessed indeed are you sages inasmuch as giving up sense-pursuits you are immersed in *tapas* in the forest. The world prospers today on account of sages like Matanga whose grace had made Shabari a great devotee. There is no doubt therefore that this lady too is blessed. As for the contamination of the river water, it is on account of the abuse she has had to suffer at your hands.

"For the fault that her shadow touched the feet of one of you, she was reviled. When that person went back to take the purificatory bath, the river had become contaminated for two reasons—hating Sage Matanga and humiliating a Rama-bhaktaa. Indeed, it has become a blessing in disguise for you. It provides an excellent opportunity for you to make amends for the wrong—particularly to this woman. You must henceforward respect her. If you do so, she will touch the river water and it will become as clear as before."

The disciples of Matanga thereupon begged Shabari for forgiveness and made her feel happy. When Shabari went to the river again to fetch wate for Sri Rama and set foot in it, th water became as clear as crystal. Sh brought the water and gave it to Sr Rama.

Said Rama, "Shabari, I am immense ly pleased with your *bhakti*. Ask fo any boon and I shall grant it."

Shabari replied, "Lord, after see ing You face to face what remains for me to desire in this world? Ye I shall ask a boon of you: may my devotion to you grow even stronger."

Sri Rama smiled and said, "So be it."

Shabari sang praises of Sri Rama to her heart's content, her throat choked with emotion and, her eyes gazing at Sri Rama, she left this mortal world and went to heaven in the resplendent *vimana* that came to take her.

Sri Rama cremated her body and poured a libation of water for her soul.

All the sages who witnessed the scene praised her in wonderment. "How has the low-born, unlettered Shabari attained a heavenly abode and secured *jala-dan* at the hands of Sri Rama himself!

"True indeed it is that nothing is impossible for the true devotee of God."

[In the next issue: *Ajamila*]

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A Realistic Idealist

Dr. Suniti Kumar Chatterji

I TAKE the opportunity, on the occasion of the attainment of his 76th birth-day by Kanaiyalal M. Munshi, to felicitate him and to wish him in the interests of the nation a full span of 100 years of peaceful and happy life as well as continuous success in his endeavour. Munshi can be described as one of the builders of Modern India. The versatility of his genius is as remarkable as his width of vision and his unique personality. He is at the same time a Historian and a Jurist, an Educationist and a Thought-Leader, a Political Worker and a Nationalist, a Diplomat and an Administrator, and above all, one of the foremost Creative Literary Artists of India. Munshi has made significant contribution in all these departments of life in present-day India. Moreover, he is one of the foremost exponents of Indian Culture in all its aspects, and in addition to that a Builder and an Organiser who has established a flourishing Institution of great human and cultural value in the shape of the Bharatiya Vidya Bhavan.

I had the privilege of knowing Munshi for a long number of years, and after having admired him from a distance, it was a great good fortune for me to be in intimate contact with him on many an occasion, mostly educational and cultural. He is an idealist, but at the same time he does not forget realities. He understands that in a progressive nation change of policy is a corollary to change of circumstances. This he made clear in many a matter, and I am reminded particularly of the language question in India when it was thought patriotic to forget the importance of the English language in the Indian scene and the great services it did for the modernisation of the mind of India and for fostering Indian unity and bringing to us in India the greatest things in science and the humanities, in thought and philosophy. The value of Sanskrit for us in India, Sanskrit which has been

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described as "the symbol of our Seniority among the Nations of the World", he has understood in a way which very few of our Statesmen and Educationists have been able to do; and the services to Sanskrit and Indian culture through the *Bharatiya Vidya Bhavan* are among the most hopeful signs of a new Indian Renaissance and of the vitality of Indian culture.

In literature, his place in Gujarati language is now supreme. Through his historical and social novels, through his essays, through his writings in the comic vein, his dramas and other works, he has given to Gujarati its greatest impetus in recent years. He can be counted among the best and the highest litterateurs of the modern Indian languages; and in speaking about his achievements and his place in literature, one can only think of Bankim Chandra Chatterji and Sarat Chandra Chatterji in Bengali, Prem Chand in Hindi and Vallathol in Malayalam; and we are also reminded of Rabindranath in Indian and World Literature as a whole. The extent of his literary output is as great and all-embracing as have been his services to his country in the other domains.

Such a full and versatile man is a rare gift of God to any people; and in the words of the *Gita,* as a personality full of superior powers, of grace and of strength, he can be looked upon as a fragment of the lustre of the Supreme:

यद् यद् विकृतिमत्सत्वं श्रीमद्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोंशसंभवम् ॥

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[In 1943 in the midst of the Second World War, when Winston Churchill was away from Britain in conference with Roosevelt and Stalin, an issue of vital constitutional importance cropped up. Sir Oswald Mosley, the British Fascist Leader and his wife were under Preventive Detention. Due to deterioration in Mosley's health, Home Secretary, Mr. Herbert Morrison decided to release Sir Oswald and his wife on humanitarian grounds; but in view of the pronounced pro-German attitude of Sir Oswald Mosley, Morrison's action was liable to engender stiff opposition and result in unpopularity to the Government. Given below are extracts from the Notes (given as Appendices in Vol. V of his War Memoirs) sent by Churchill from Teheran to Home Secretary Morrison on this issue.—Ed.]

National Emergency & Individual Liberty

SIR WINSTON CHURCHILL

Prime Minister to Home Secretary
Nov. 21, '43

I expect you will be questioned about the release of the Mosleys. No doubt the pith of your case is health and humanity. You might, however, consider whether you should not unfold as a background the great principle of *habeas corpus* and trial by jury, which are the supreme protection invented by the British people for ordinary individuals against the State. The power of the Executive to cast a man into prison without formulating any charge known to the law, and particularly to deny him judgment by his peers for an indefinite period, is in the highest degree odious, and is the foundation of all totalitarian Governments, whether Nazi or Communist. It is only when extreme danger to the state can be pleaded that this power may be temporarily assumed by the Executive, and even so its working must be interpreted with the utmost vigilance by a Free Parliament. As the

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danger passes persons so imprisoned, against whom there is no charge which courts and juries would accept, should be released, as you have been steadily doing, until hardly any are left. Extraordinary powers assumed by the Executive with the consent of Parliament in emergencies should be yielded up when and as the emergency declines. Nothing can be more abhorrent to democracy than to imprison a person or keep him in prison because he is unpopular. This is really the test of civilisation.

Prime Minister to Home Secretary Nov. 25, '43

I am convinced 18B, should be completely abolished, as the national emergency no longer justifies abrogation of individual right of *habeas corpus* and trial by jury on definite charges. I doubt very much whether any serious resistance would be made to this. There are of course a number of totalitarian-minded people who like to keep their political opponents in prison on *lettres de cachet,* but I do not think they constitute a majority. I have already on more than one occasion expressed in Parliament my distaste for these exceptional powers, and my hope that success and security would enable us to dispense with them. However, as these views conflict with the line you have adopted I shall not press them at this stage.

Any unpopularity you have incurred through correct and humane exercise of your functions will be repaid in a few months by public respect.

Prime Minister to Dy. P. M., and Home Secretary Nov. 25, '43

In case there is a debate on an amendment to the Address to terminate 18B, I would strongly counsel the line that we very much regret having to be responsible for such powers, which we fully admit are contrary to the whole spirit of British public life and British history. These powers were conferred on us by Parliament because of the dire peril of the State, and we have to administer them in accordance with the principles of humanity but all the time we desire to give back these powers from the Executive to Parliament. The fact that we have gained great victories and are in a much safer position makes the Government the more desirous of parting with exceptional powers. The time has no yet come when these can be fully dispensed with, but we can look forward to that day.

On no account should we lend any countenance to the totalitarian idea of the right of the Executive to lock up its political opponents or unpopular people. The door should be kept open for the full restoration of the fundamental British rights of *habeas corpus* and trial by jury on charges known to the law. I must warn you that departure from these broad principles because the Home Office have a few people they like to keep under control by exceptional means may become a source of very grave difference between us and the totalitarian-minded folk. In such a quarrel I am sure I could carry the majority in the House of Commons and the mass of the nation. Anyhow, I would try. It seems to me you have a perfectly good line in deploring the fact that such powers are thrust on you and in proclaiming your resolve to use them with the utmost circumspection and humanity. Do not quit the heights.

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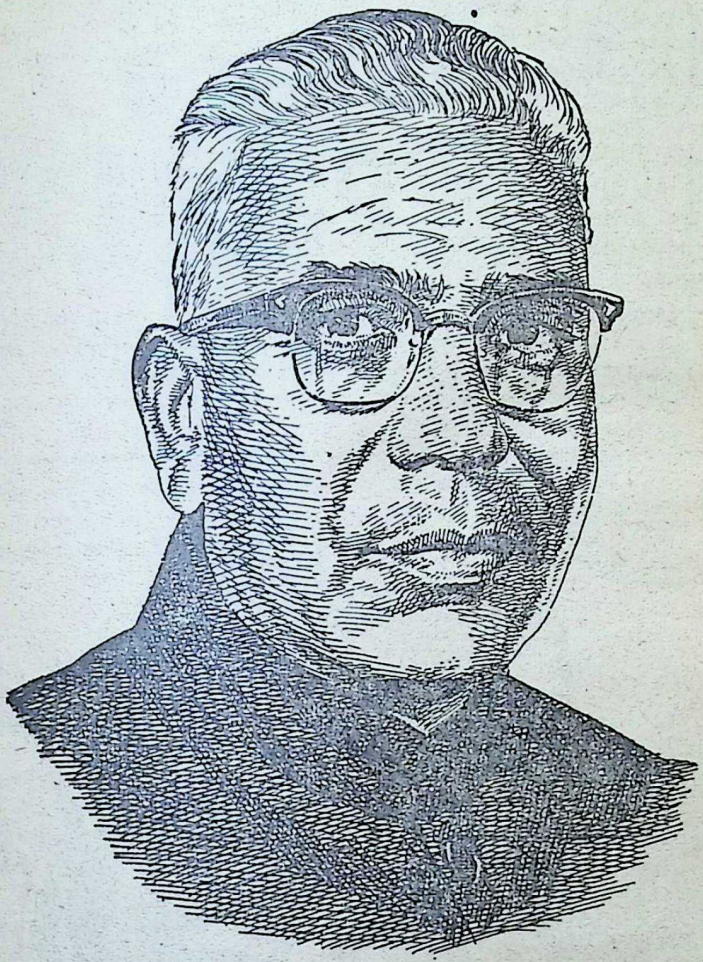
Felicitations



VASANTRAO PHULSING NAIK
Chief Minister, Maharashtra
[b. July 1, 1913]

Representing a new generation of leadership, Sri V. P. Naik has achieved his present high position as Chief Minister of Maharashtra State by sheer ability and integrity. Being, as he said at his first press conference as Chief Minister, neither "left nor right" in his politics but "on the correct side", he will undoubtedly add to the prestige which his predecessors in the office have earned for this State.

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KRISHNAVATARA

K. M. MUNSHI

CHAPTER XXXVII

Bhanumati Secures a Promise

NEXT day Bhanumati, Duryodhana's wife and Princess of Kashi, slim, small and graceful, came to Krishna's tent accompanied by Shakuni and his wife. She was pale and hesitant. There was a shadow of fear in her eyes every time she glanced at her husband's maternal uncle. Bending herself with grace, she touched Krishna's feet with her right hand, as a younger sister would, and received his blessings.

'Princess Bhanumati is very anxious to meet you, noble Vaasudeva. She is your sister, you know, and you are always so good,' said Shakuni in his unctuous way, squatting on the seat placed for him with one fat leg crossed over the other. 'And who would not like to be adopted as a sister by the Best of the Yadavas?' added Shakuni in fulsome adulation.

Krishna turned to Bhanumati. 'How is the Yuvaraj? Is he well?'

Bhanumati nervously glanced at Shakuni and then looked down—a gesture which did not escape Krishna. '*Aryaputra* is doing well,' she said in a low voice. 'He sends you his blessings.' She turned to Shakuni as if to get an assurance that she was playing her part well, and added: '*Aryaputra* was good enough to permit me to come here to pay my respects to my noble brother.'

'It was so good of him,' said Krishna politely.

'Oh, yes,' added Shakuni heartily. 'Yuvaraj Duryodhana holds you in great regard, Vaasudeva. He would have come to meet you himself, but you know he is so busy with the affairs of the State. He has also sent a message which Bhanumati will give you,' he added, trying to get Bhanumati to play her part.

Bhanumati's lips trembled. Krishna could see that she was no longer her gay self. She had been tutored to say something which she found it difficult to say.

'Little sister, don't feel shy,' said Krishna encouragingly. 'Tell me whatever you want to say frankly.'

Bhanumati made an effort to control herself and said in a weak voice: '*Aryaputra* would like you to help him win Draupadi.'

Not to embarrass her any further,

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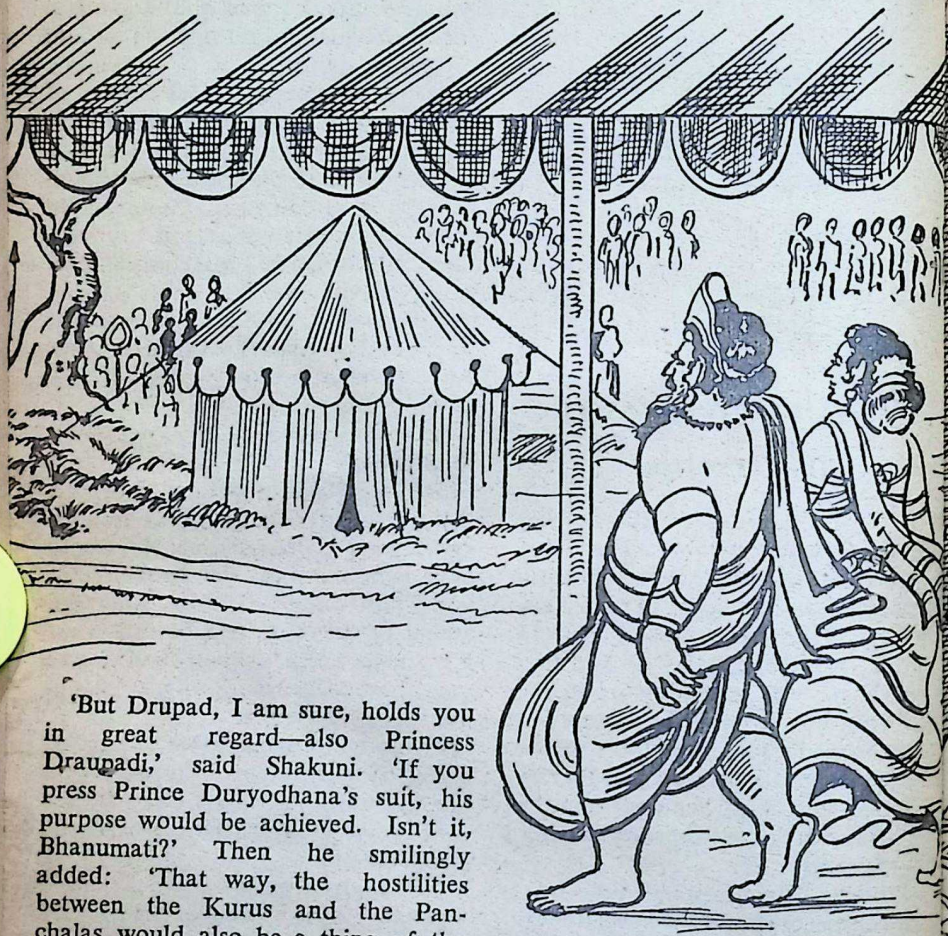
Krishna turned to Shakuni. 'Noble Prince of Gaandhara, what can I do in such matters? A *swayamvara* is a *swayamvara;* the choice of the bridegroom lies with the bride.'

In one breath, Bhanumati says that I am her elder brother; in the other, she wants me to find a powerful co-wife who would supersede her.' He laughed in his fascinating way.



'But Drupad, I am sure, holds you in great regard—also Princess Draupadi,' said Shakuni. 'If you press Prince Duryodhana's suit, his purpose would be achieved. Isn't it, Bhanumati?' Then he smilingly added: 'That way, the hostilities between the Kurus and the Panchalas would also be a thing of the past.'

Krishna paused a little before replying. 'I am rather embarrassed at the request you make. Is it not a curious request, noble Shakuni?

'Bhanumati, what should I do?'

The lips of Bhanumati trembled. '*Aryaputra's* wish is my wish. He is bent on winning Draupadi, and what better choice can the Princess

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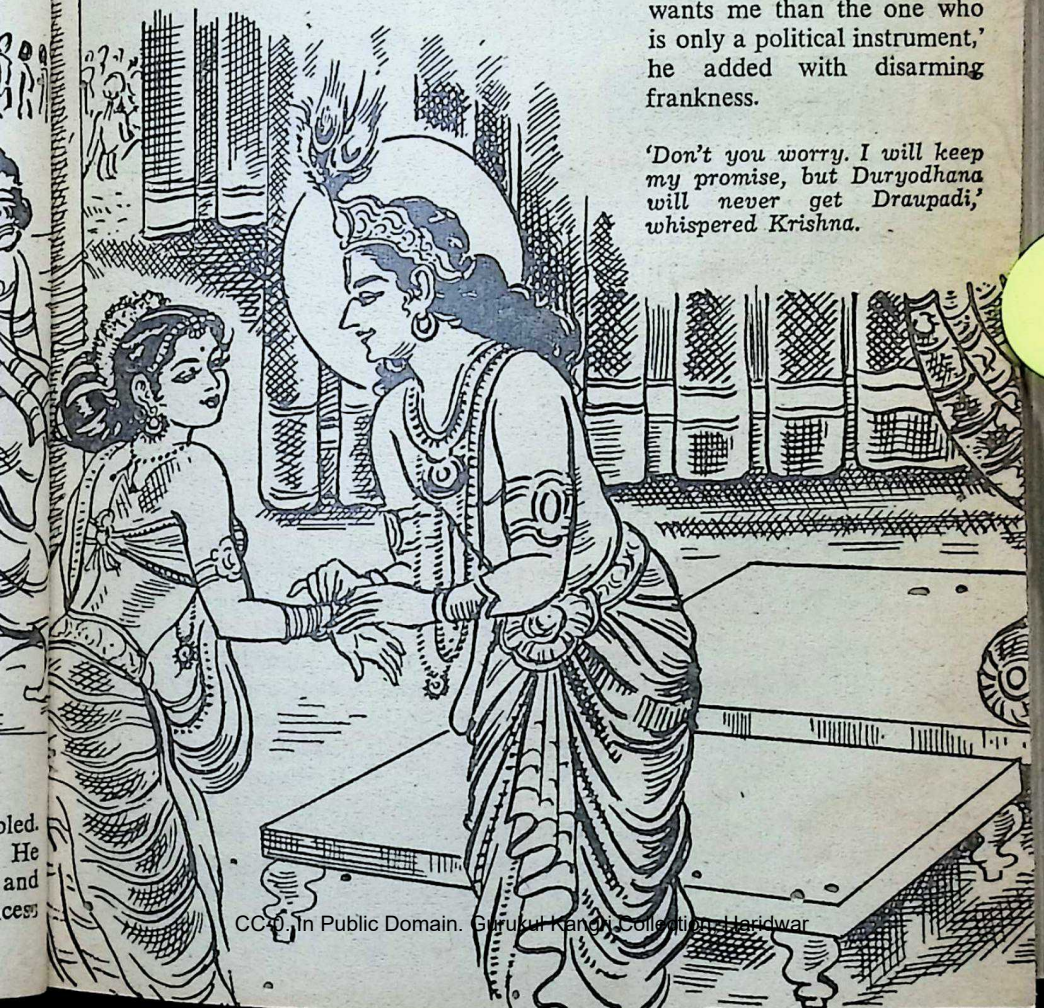
of Panchala make than the noble Crown Prince of the Kurus? I shall certainly welcome her as my sister,' added Bhanumati in a weak voice.

This transparently honest young woman could never make a good liar, thought Krishna.

'You, Princess of Kashi, make the most devoted wife,' said Krishna. 'Why does Duryodhana want another Princess of a higher rank for his wife?'

Shakuni interrupted. 'It is not a question of superseding the Princess of Kashi. Who knows better than you, Vaasudeva, that political alliances are of great importance to princes.'

'Oh, I do understand the ways of kings, though I am not one myself,' said Krishna with a laugh. 'But I would prefer a wife who wants me than the one who is only a political instrument,' he added with disarming frankness.



'Don't you worry. I will keep my promise, but Duryodhana will never get Draupadi,' whispered Krishna.

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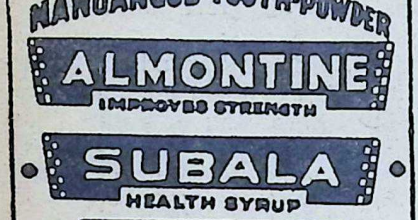

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'Oh, you are different, noble Vaasudeva. You are wonderful. We all know that you have rejected the offer of Draupadi. You alone are capable of such a noble sacrifice,' said Shakuni in his fulsome way.

'I shall be very, very unhappy if *Aryaputra* does not secure Draupadi. I would do everything to make him happy. Please, please, brother, don't make me unhappy,' entreated Bhanumati.

'Don't I know that?' asked Krishna enigmatically. 'And would I not do everything to make you happy?'

'Yes, yes, Bhanumati, don't you worry,' said Shakuni, waving his plump hands. 'Noble Vaasudeva will do everything to make you happy. He will promise to secure Draupadi for Yuvaraj.'

'Please, don't misunderstand me, Krishna turned to Shakuni. 'I can not promise to secure the Princess of Panchala for Duryodhana. All that I can do is to help you to press the suit of Duryodhana.'

'But, if you help, she is sure to select Duryodhana,' said Shakuni.

'————unless the *swayamvara* is not left to her choice, as is usually done,' added Krishna. 'If a test is prescribed, then Duryodhana will have to win it.'

'Is a test going to be prescribed for the *swayamvara?*' asked Shakuni.

'No one knows what King Drupada will do,' said Krishna.

'Duryodhana is an irresistible warrior and will come out successful whatever the test,' remarked Shakuni.

'I hope he will, if a test is prescribed,' said Krishna.

'But you will do your best, won't you?' piteously pleaded Bhanumati again furtively looking at Shakuni who was watching her with suspicious eyes lest she might betray her real feelings. 'Promise me that you will do your best,' she added with folded hands.

'Little sister, I will do my best,' said Krishna with an enigmatic smile. 'Prince of Gaandhara, however, is doubtful whether I will do it or not. This only I can assure you. I will myself take him to Princess Draupadi. Is that enough? Of course, if she insists on a martial test, it will be in the hands of Duryodhana himself,' added Krishna.

Shakuni smiled. He had complete confidence in his own persuasive powers. 'If you are good enough to take me to her—and also put in a word for Yuvaraj yourself—every-

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thing will be all right. Bhanumati, Vaasudeva is so kind, so generous, so noble. Yuvaraj cannot have a better friend than him. Vaasudeva, the happiness of your little sister is in your hands.'

'Her happiness is the concern of Yuvaraj Duryodhana first. As a brother, it is my concern too,' said Krishna, looking at Bhanumati with affectionate protectiveness.

'So good of you, so good of you, Vaasudeva,' said Shakuni as he placed his hands on the ground to lift himself to a standing position. Having made his salutations, he trotted out, followed by his wife and Bhanumati, who, while leaving, looked at Krishna with eyes full of tears.

When they had gone a few steps, Krishna rose from his seat and said: 'Little sister, I am getting forgetful of my obligations. Come here. I must give you a present.'

Bhanumati hurried back. Krishna unclasped a wristlet from his arm, came a step forward, and lifted the arm of Bhanumati to fasten it on. As he bent down to reach her arm, he whispered: 'Don't you worry. I will keep my promise, but Duryodhana will never get Draupadi.'

When the wristlet was fastened, Krishna straightened himself. The face of Bhanumati was flushed with joy as she lowered her eyes in mute gratitude.

●●●

Two days before the full-moon day, Balaraama arrived with a mighty force. Many Yadava warriors and Naga chiefs also came with him. They had come in the high hope of capturing Pushkar by might, but were disappointed to find Chekitaana ruling over Pushkar, and Krishna enjoying the hospitality of Dronaacharya.

There were shouts of victory on both sides, triumphant notes of conchs and beats of drums, embraces and mutual exchange of garlands.

In the evening bonfires were lighted. Dances were staged. Bards sang heroic songs.

Two days later, all the Yadava *atirathis*, led by Balaraama and Krishna, and the Naga warriors led by Prince Manimaan, started on their journey to Kampilya to attend the *swayamvara* of the Princess of Panchala.

As Dronaacharya saw them off, he felt no doubt that Krishna held the future of Aryavarta in his hands.

[*To be continued*]

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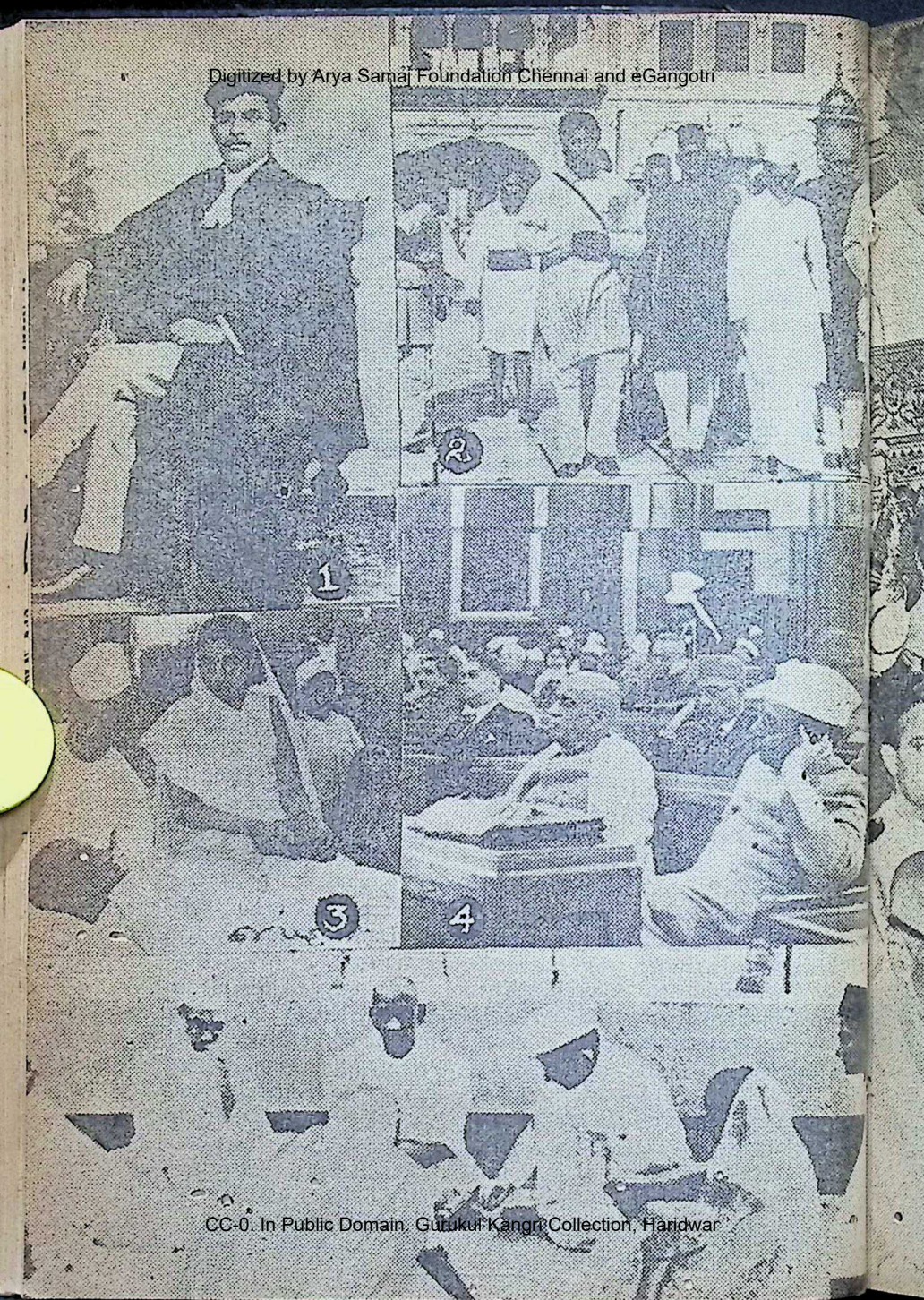

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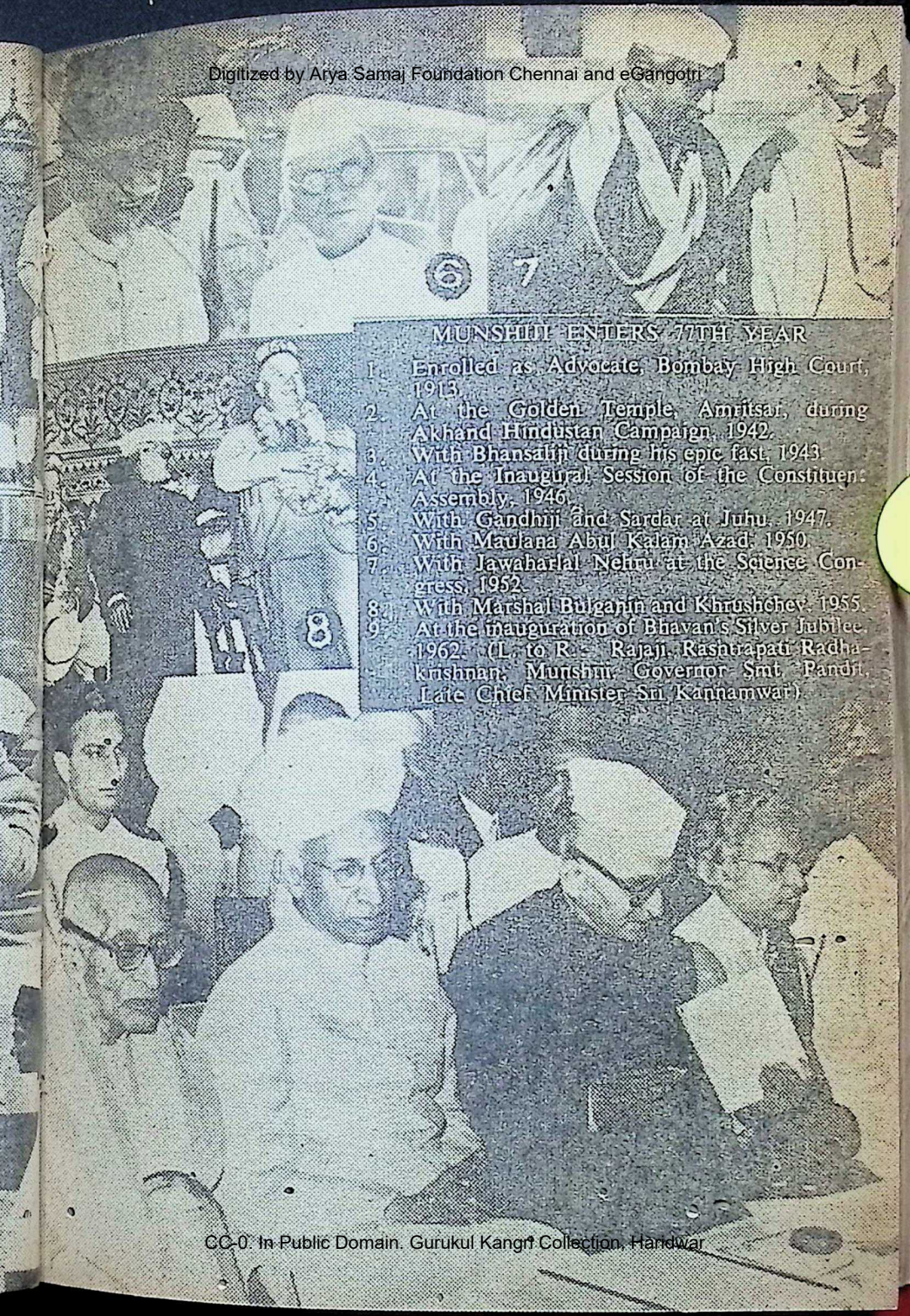

MUNSHIJI ENTERS 77TH YEAR

1. Enrolled as Advocate, Bombay High Court, 1913.
2. At the Golden Temple, Amritsar, during Akhand Hindustan Campaign, 1942.
3. With Bhansaliji during his epic fast, 1943.
4. At the Inaugural Session of the Constituent Assembly, 1946.
5. With Gandhiji and Sardar at Juhu, 1947.
6. With Maulana Abul Kalam Azad, 1950.
7. With Jawaharlal Nehru at the Science Congress, 1952.
8. With Marshal Bulganin and Khrushchev, 1955.
9. At the inauguration of Bhavan's Silver Jubilee, 1962. (L. to R. - Rajaji, Rashtrapati Radhakrishnan, Munshiji, Governor Smt. Pandit, Late Chief Minister Sri Kannamwar)

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SABARIMALA AYYAPPAN

Dr. S. K. Nayar

"Swamiye Saranam Ayyappa!"

SELDOM can one miss this tumultuous but solemn outburst of devotional slogan in any nook and corner of Kerala during December-January, known by the term *Mandalam*, commencing from the first of *Vrischigam* and continuing for forty-one days.

Devotees of Sabarimala Ayyappan, clad in jet-black clothes wearing a lace of beads and holding a staff or sword, move about and at short intervals cry out "Swamiye Saranam Ayyappa", no matter whether they are in a busy town or in a lonely village.

Women in periods on hearing this *Saranam Vili* run away and hide themselves. Proximity of such women pollutes the devotees who are required to cleanse themselves by plunging deep in a tank or river, smearing cow-dung on their body and pronouncing the divine utterance of 'Saranam Ayyappa' a hundred and one times.

Such is the code of austerity observed faithfully by the followers of the Ayyappan cult during the season. At the end of it they make a pilgrimage to the shrine at Sabarimala in the Western Ghats on the eastern border of Central Travancore, hardly a hundred miles away from Kottayam or Quilon.

Sabarimala, the mount of Sabari, claims its sanctity and antiquity from the days of Sri Rama. It was on this mount that Sri Rama and Lakshmana met Sabari who was performing her unique penance to see Sri Rama. There is another mount Rishyamookachala by name very near Sabarimala, identified as the place of refuge of Sugreeva. River Pampa, again referred to in the *Ramayana,* flows very near this sacred mount of Sabari. Thus many places in and around Sabarimala region are in one way or other associated with *Ramayana.*

Sabari Mount is now a great centre of pilgrimage—not so much because of its association with Saint Sabari, as because of the shrine of Ayyappa, a deity enjoying great devotion among the people. Ayyappan or Saastha is a god of all religions, all castes and creeds, and is now looked upon as a divine unifying force by one and all. We have a number of legends woven around the deity

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of Ayyappan and they are recited in folk-songs.

Ayyappan or Saastha is believed to be the son of Lord Siva and Mohini, the feminine incarnation of Lord Vishnu, and thus he is known as *Hari-Hara-Suta,* literally, the son of Hari and Hara. According to the *Puraanaas,* Vishnu appeared as Mohini on two occasions—one at the time of churning the *Khsheerasaagara* and the other when Lord Siva was threatened by Bhasmasura.

But Lord Siva begetting a child from Mohini is not mentioned in any of the accepted versions of *Puraanaas,* although there is a work in Malayalam called *Bhutanathopakhyanam,* claimed to have been translated from *Brahmandapuraana,* in which the origin of Ayyappan is narrated in detail. It has been proved beyond doubt that *Brahmandapuraanà* in Sanskrit does not contain an episode of the kind, and is therefore the invention of the author of *Bhutanathopakhyanam.* Whatever the authenticity of the story, the fact is that Lord Ayyappan is adored by devotees as the son of Siva and Vishnu.

Folk songs called *Ayyappan-Paattu* give us numerous episodes, all apparently contradictory and confusing. But a close study of the songs reveals that the concept of such an *unpuranic* deity as Ayyappan is not altogether unreasonable or unfounded.

Ayyappan or Saastha owes his origin to the ancient Dravidian deity, Ayyanar, the guardian of villages, according to the tradition of Tamilnad. One can see Ayyanar temples throughout the present Tamil districts—at least one in every village. The horse is Ayyanar's *vaahana* and a row of horses carved in wood or stone is seen in all such shrines.

Beyond Tirupati in Andhra Pradesh nowhere else in India can an Ayyanar temple be traced, which indicates that the Ayyanar cult was exclusively confined to the Tamilians. It is worth noting that to the ancient Tamilians, Murugan, later known as and identified with Shanmukha or Subrahmanya, was the lord of forests and hillocks, and Amman (Mother Goddess) the deity of the plains and sea-shores. Murugan temples in South India are normally erected on hill-tops, and Amman shrines on the plains and sea-shores.

The Parasurama legend associated with the origin of Kerala, narrates how Lord Parasurama installed hundred and eight Amman shrines along the sea-coast and thousand and eight Ayyanar temples all along the Western Ghats which formed the eastern boundary of the newly reclaimed country. When the Ayyanar of Tamilnad settled in Kerala, a thorough metamorphosis was effected on him as a result of the different religious and cultural beliefs prevailing there.

Each and every community claimed him as its own deity according to its concept, need and taste. Chaattan Pulakkuttichaattan, Parakkuttichattan, Muthappan, Ayyappan and Bhutanathan are thus the various synonyms of Ayyanar, although they have been apparently different from one another in the concept of the generality of people.

Each has his own individual func-

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tion to perform according to the community that has claimed him. Chaattan is the puck of Kerala; Pulakkuttichaattan and Parakkuttichaattan belong to Pulayaas and Parayaas respectively, and they are associated with witchcraft and black-magic. Muthappan is a deity who likes liquor and is claimed by the toddy-tapping community. But Ayyappan belongs to all communities.

Saastha is the deity of the Tamil Brahmins settled in Kerala, who perform *Saastha-preeti* in congregation at their *Samuham-mathams* (joint abodes). Till recently the Brahmins of Kerala itself, were not going to Sabarimala as pilgrims although they did not altogether ignore or boycott him.

The cult of Ayyappan has an interesting variety of phases. Though he was originally the deity of the Dravidians, he was later admitted into the pantheons of other communities as and when it became necessary owing to the advent of other cults and faiths influencing the life of Keralites at different periods. The Saivites accepted him as the son of Siva, and the Vaishnavites as the son of Vishnu. Thus Ayyappan became a living symbol of the essential unity that existed between the two tenets in Kerala.

With the advent of the Buddhism, Ayyappan was identified with the Buddha, and now a section of people believe that all Ayyappan temples are but the relics of Buddhism in Kerala. The term 'Saastha', a synonym of the Buddha as well as Ayyappan, contributes to this belief. Moreover, the *Saranam Vili* resorted to by the devotees of Ayyappan is an indication of the influence of Buddhism on the Ayyappan cult.

The most notable feature of the Ayyappan cult is that Muslims also are given a prominent role in the pilgrimage to Sabarimala. Ayyappan's comrade, according to some folk-songs, is Vavar, a Muslim, who was at first a pirate and afterwards a demi-god admitted into the cult of Ayyappan.

Ayyappan of Sabarimala is associated with the royal family of Panthalam, an off-shoot of the Pandya dynasty. It is said in the legends that Ayyappan, the son of Hari and Hara, served the King of Panthalam for a period of twelve years as his steward, because this was an essential prerequisite to the killing of Mahishi, sister of Mahishasura, who was a perpetual menace to the gods for a long time and who had secured a boon from Lord Brahma that no one else but the son of Hari and Hara, who has served a king for a period of twelve years, could kill her.

Yet another folk song describes Ayyappan as the adopted son of the King of Panthalam. A third story current is that Ayyappan was the nephew of the King and that it was he who renovated the temple of Sabarimala and was later identified as the incarnation of the deity by that name. All these contradictory and conflicting episodes are really significant in so far as they indicate the essential unity of all the faiths of Kerala.

The ides (13th) of January every year witnesses the great festival at Sabarimala where millions of pilgrims

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from all over India gather to celebrate *Makara Sankrama*, the auspicious day. Every pilgrim is to observe strict rules of austerity for forty-one days before he treads on the holy Mount across high hillocks, thick forests and everflowing rivulets and streams all of which constitute the "divine garden of Ayyappa."

Pilgrims must not eat or drink before they perform their daily ablutions during the *mandalam* period; they must observe strict celibacy; they must abstain from non-vegetarian food; they must address one another as "swami" or "Ayyappan" only, and not by any other name. There should be no feeling of inequality among them—all are servants to every one.

Pilgrims visiting the sacred shrine for the first time must be under the guidance of a chief priest or *Periyaswami* as he is called. Such "virgin pilgrims" *Kannikkar* have to celebrate *Ayyappan Vilakku* at their residence in all pomp and glory before they start on their pilgrimage.

The traditional method of celebrating *Ayyappan Vilakku* has now become almost obsolete. Uptill the early thirties of the century in North and Central Travancore the *Ayyappan Vilakku* was celebrated by the *Kannikkars* on a grand scale. Early morning the court-yard of the house is smeared with cow-dung and a decorated pandal is erected.

Idols of the deities like Ayyappan, Ganapati, Murugan, Lord Siva, Bhadrakali, Vavar and a host of others are installed there and *pujas* performed with songs on 'Ayyappan.' At night special *pujas* are performed when the pilgrims conduct a dance-drama enacting the story of Ayyappan, especially the most-dramatic part of it—Ayyappan's encounter with Vavar.

Two pilgrims, dressed in colourful clothes with a jingling belt round their waist, dance, representing Ayyappan and Vavar, perform a mock-fight to the accompaniment of *Chenda, Chengila, Utukku* and other musical instruments. Thereafter there is a fire-dance performed by another pilgrim dancing as if possessed by the deity Ayyappan, and he blesses the new pilgrims, his relatives and others assembled there.

Of late it has become the fashion to go to Sabarimala in vehicles, which was considered an act of sacrilege some time ago. All pilgrims, whether they are young or old, rich or poor, diseased or disabled, were required to walk all the distance from their place of residence to the Sacred Mount carrying on their heads a bundle containing their provisions and their offerings to the deity.

The cult of Ayyappan has now spread all over India. Pilgrims from North India come to the Mount of Sabari in the South, as Sri Rama and Lakshmana did in *Treta Yuga*, and I consider it a welcome move towards national integration through the medium of religion, especially through the tolerant Ayyappan cult.

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WHAT LIFE HAS TAUGHT ME

Sardar K. M. Panikkar

[This article which appeared in Bhavan's Journal *dated March 5, 1961 will be read with great interest by admirers of the late Sardar K. M. Panikkar, because of its autobiographical nature.*—Ed.]

ONLY one lesson I may claim to have learnt from my life. It is that the success of all human endeavour depends to a considerable extent on chance. Undoubtedly no one can succeed in life without determination, industry and certain qualities of head and heart, but with all this a man may still achieve nothing worthwhile without opportunities coming in his way and circumstances being favourable to him.

I had but an indifferent education in India. Having failed more than once in my high school classes my guardians more or less in despair decided to send me to Oxford to acquire "a gentleman's education." I had only passed the matriculation examination of Madras and therefore it was not with any serious hope that I applied for admission at Christ Church. No one could have been more surprised than I was when that College admitted me in preference to others with brilliant university degrees. Later on I came to know that Dr. John Murray, the Junior Censor of that College in charge of admission, was gifted with what he called a fifth sense, of judging from handwriting the character of young men and deciding their fitness for admission to the College on that basis. That is how I was admitted to Oxford.

That I graduated with first class honours in modern history may no doubt be credited to my industry. But even this had an accidental motivation. Most of the Indians at Oxford in my time being graduates with honours degrees from India were inclined to look upon a raw matriculate with a certain amount of patronage and to emphasise the inadequacies of his background. Resenting this attitude I challenged one of the most aggressive of them and said that whatever

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...Life is a continuous interpretation of past experience...

the handicap I started with I would do better than him in the final examinations.

What determined my career in India was also a fortuitous circumstance like this. In those days there was a magazine published from Madras under the editorship of a gentleman by the name of T. K. Swaminathan which announced a prize of the modest sum of Rs. 100 donated by Sir C. P. Ramaswami Aiyar for an essay on the position of Indians in British Colonies. I took part in that competition and the donor who, I understood, was himself the judge awarded the prize to me. It was small enough achievement. But it had strange consequences. Sri Swaminathan had the essay published with an introduction by Sir C. P. Ramaswami Aiyar under the title of: "The problems of Greater India." That little book by an unknown undergraduate at Oxford was reviewed in a lengthy essay by Sir Ronald Wilson, Baronet, in one of the London reviews, which led to my being invited to address the East India Association, then the citadel of retired Anglo-Indian orthodoxy. This lecture which was on the problems of Indian education not only attracted wide attention, but earned the distinction of an editorial in the *Times* Education Supplement. It was this article that brought my name to the notice of Nawab Ross Masood, who on the strength of my first class and the favourable comments in the *Times* editorial recommended me for appointment to Aligarh.

I was at Aligarh only for three years. The non-co-operation movement caught me in its whirlpool and from 1922 to 1925 I was associated with the political struggle. I had a singular experience at this time which is worth recording. A palmist whose professional name was "Aeriel" called on me at the Swarajya Office and wanted me to give him a print of my palm. I did so with reluctance. He took it away and ten days later I received a type-written document which stated that I would give up my political activities in a year, and would join the service of a State in North India in December 1927. I took no notice of it at the time but strange to say his prognostication came out literally true.

In the year 1925 I was again in Europe living mainly as a journalist but also completing my terms at the Middle Temple. I had developed a general interest in the history of the Portuguese in India and in the winter of 1925 I visited Lisbon to work in the national archives there. There, standing on the beach at Belem from where Vasco da Gama had sailed to India, the idea came to me of writing a history of European dominance in Asia. Then it was no more than a vague ambition but the idea lay dormant in my mind for over 27 years to find realisation in 1952. I began to gather together in one volume the fruits of a life time study entitled "Asia and Western Dominance." This was only one of the many instances which reinforced my conviction that an idea which is once firmly planted in mind grows and bears fruit in time.

Another instance which was no less

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...It is only through work and through internal discipline that a man can find contentment and happiness...

striking and had even a greater influence on my life related to my interest in Indian States. In the January issue of 1919 of the *Modern Review* I had published a lengthy article entitled "The Future of the Indian States." It was written as an essay while I was at Oxford. At that time I had no intention of writing a book on the topic, but six years later, when I was in Delhi editing the *Hindustan Times*, I began in my leisure moments to undertake a serious study of the subject the results of which were embodied in a volume entitled "The Relations of the Government of India with the Indian States." As in the earlier case of "The Problem of Greater India," it was the publication of this work which changed the course of my life. A few days after the book came out, with an introduction by Lord Olivier, a former Secretary of State for India, I was accosted in front of the Ritz Hotel, London, by an impressive-looking personage whom I did not know. He asked me if I was not so and so and on my replying in the affirmative, he said rather abruptly: "I am Col. Haksar; I have been trying to get into contact with you for the last few days. Would you come up to my room? I want to have a talk with you."

I agreed to go up with him and in his suite in the Ritz Hotel he told me that he had negotiated with the India Office the appointment of the Butler Committee to go into the relations of the States with the Government of India and how after having read my book he was anxious that I should join with him in preparing the case of the Princes. That is how I embarked on my career in the service of Indian States which was to be my major field of work for over 20 years (1928-1948).

The Ministers and Dewans of leading States in those far-off days were either men with local influence, distinguished politicians from British India or retired officials who had the backing of the Political Department. Coming from far off Travancore without either a public career or political influence, it was always a surprise to me, no less than to others, how I maintained my position practically to the last days of the existence of these States. Apart from steady, honest work there were two things which helped me. I was lucky enough to earn and maintain the confidence and friendship of some of the most distinguished men I had to work with, most notable among them being Col. Kailas Haksar who was originally responsible for my appointment to a State and Sri V. T. Krishnamachari whose career in the States synchronised with mine. Others whose help, advice and support were available to me, though to a lesser extent, were Sri Manubhai Mehta and Sir Maurice Gwyer, a former Chief Justice of India's Supreme Court. The second, was a line of conduct. It was a steady refusal to concern myself with intrigues and palace affairs or to be a courtier—a policy which the rulers whom I served came in time to appreciate.

The two lessons I learnt during my ser-

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...Loyalty to friends and loyalty to certain basic ideas are essential to success in any sphere...

vice in the States as being essential to success in any sphere: loyalty to friends and loyalty to certain basic ideas. I could not have continued for twenty years in the States without a strict adherence to these. The idea to which I was committed from the time of the first article I wrote in the *Modern Review* in 1919, and which I elaborated in my book in 1927, was that the future of States lay in association with the rest of India, and that any activity which widened the gulf between what had come then to be known as Indian India and British India would be disastrous to both but mainly to the States. When I joined the service of the Chamber of Princes there was a dominant school of Princes and Ministers who, influenced by Sir Leslie Scott, Rushbrook Williams and others, believed seriously that the future of the States lay in separating themselves from the rest of India. I made no secret of my determined opposition to this view and though some of the Princes I was most intimately associated with, like Maharaja Ganga Singh of Bikaner, disapproved of my views, such disapproval did not come in the way of their giving me their confidence. The steadiness with which I held this view that the Princes and the people of the States could fulfil their destiny only in a free India enabled me in 1946-47 to play a part in bringing about the integration of the States.

For most of the time between 1948 and 1958 I was posted abroad as Ambassador first to China, then to Egypt and lastly to France. All these three countries witnessed during the period of my mission basic revolutionary changes. Judged by any standard, the Revolution in China was a major event of world significance. The period of my stay in Egypt also synchronised with another revolution, which, though not of the same world significance, was important as affecting areas of vital strategic importance. Nor was my stay in France devoid of revolutionary interest. The collapse of the Fourth Republic and the return of de Gaulle to power after wandering in the wilderness for over ten years had a dramatic quality which could not be overlooked and had far-reaching effect on European politics. There is one lesson which I learnt from my diplomatic experience in these three totally different circumstances. An Ambassador earns respect and can succeed in his work only if he holds steadily and unswervingly to the point of view of his country, however unpopular it may be to the Government to which he is accredited. Political integrity is the first thing required in an Ambassador and whatever success I have had as a diplomat was due mainly to my determination at all times to uphold the Government of India's point of view in my discussions with foreign Governments whatever might be the opinions I might myself pass on to my Government. When you are in a representative capacity no other course is open to you.

The work of the States Reorganisation Commission (1954-55) also had its lesson for me. It enabled me to

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travel all over India and see at first-hand the problems that the State Governments were faced with. Every State had its own claims which it put forward with an almost imperialistic desire for additional territory. It was strange to see national leaders, even those who had suffered and sacrificed for the freedom of India, quarrelling among themselves about a village here and an *ilaqa* there and prepared to go to the extent of offering civil disobedience to enforce their claims. The lesson I drew from it was that with the generality of people in times of peace narrow parochial interests count for much more than broad national interests.

Early in life I had come to the conclusion that it is only through work and through the internal discipline which creative activity develops, that a man can find contentment and happiness. I had an inherited taste for literature and from the time I was at school I had begun to write poetry of a kind. Strangely enough it was at Oxford that I took actively to the cultivation of Malayalam literature and nothing has given me that sense of contentment in times of difficulty and crisis as the writing of poetry. There was never a period in my active life when I did not devote at least an hour a day to literary pursuits in Malayalam. I found in translations a discipline of mind which kept away worries and overcame troubles. During a period of the greatest difficulty in Nanking, when the Chinese communists had withdrawn even the privilege of free movement from diplomats and we were more or less placed under domiciliary arrest, what sustained me was this discipline of translating classics. It is at that time I translated *Kumara Sambhava* into Malayalam verse and also undertook a rendering of the famous Chinese drama *The Western Chamber* from its English translation.

Life, after all, is a continuous interpretation of past experience but all experience teaches that human effort however carefully planned and wisely guided, is only a part of what contributes to the result. The element of luck, fortune, chance, whatever you may call it, is there and cannot be overlooked. The most powerful brain may be laid low by the bursting of a blood vessel. The greatest of all lessons, therefore, is the lesson of humility which human beings in their belief in self-sufficiency are apt to forget in times of success.

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They Stood for Our Dharma—15

EVILS OF GAMBLING

II

Continued from issue dated December 8, 1963

AFTER Nala left, Damayanti woke up from her sleep. She found that the King was not by her side. She was alone in that dreadful spot. Dismay, fear, grief—these gripped her heart. She wailed aloud. In deep distress, she called out: "Oh my lord! My king! My protector! Where are you? Why have you abandoned me? Ah! I am undone! I am lost! I am lonely! I am afraid!"

Thus did Damayanti weep aloud in the forest. She ran about here and there searching for her Nala. She sees a shadow moving somewhere betwixt the trees. She eagerly runs after it only to be sorely disappointed. She falls down in despair. She gets up again and sends forth a wail of distress which is echoed back to her from the depths of the forest.

Just then, a mighty python that was famished and hungry enveloped her in its coils. Even in that extremity, she thought not of herself so much as about her Nala and how he would suffer in the forest without her. As the dread reptile was closing her in its folds, she was terribly frightened and cried out to her husband: "Look at this serpent my lord! See the danger in which I am. Why don't you run to my rescue this instant?"

But, she thought of herself only for a passing moment. Again she cried: "Oh, sinless one, if this dread creature swallows me, when you are weak and weary, who will comfort you and bring you relief?"

The python had all but covered her in its folds. She stood in mortal danger to her life. At that moment there appeared a hunter who aimed his arrow at the serpent's head and it fell dead on the ground.

The hunter saw Damayanti standing before him all alone and trembling from head to foot. The piece of her garment which she wound about her person half-concealed and half-revealed her exquisite features of angelic beauty. The hunter was overpowered by lust and cast tell-tale glances at her.

Yet, nothing daunted, secure in the armour of her chastity, and by the power that it gave her, she pronounced a curse on him: "If it is true," said she, "that I have never vested my thoughts on anyone except my Nala, let this wretch of a hunter fall down dead."

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Immediately, he fell on the ground lifeless like a tree consumed by fire.

Damayanti moved away from that spot searching for Nala, a vague fear about his safety gnawing at her heart. She cried out for him again and again. "Where are you, my lord! Come back to me this instant. I cannot stay here alone."

"Ah, here is a tiger," said she, "I shall query him about where my lord has gone."

"Tiger, you are the lord of the beasts in this jungle. You are the master of these domains. I am Damayanti, daughter of the King of Vidarbha. I am looking for my husband. Tell me, did you see him anywhere? If so, pray tell me and bring me comfort

Thus did Damayanti speak and appeal to every bird and beast, to every plant and creeper, hill and dale to tell her where her Nala had gone.

As she wandered aimlessly along, her feet soon led her to the city of Chedipuri. The people there saw her walking in distraction, weak and forlorn with the dust of many days on her body, her hair hanging about in doleful disorder.

The queen-mother of the city saw her from her palace window. She beckoned to her maid and bade her bring the distraught woman to her presence.

Led by the maid, Damayanti stood before her, and in response to her query, narrated her story.

The queen took pity on her and asked her to stay in the palace while her men searched for Nala.

* * *

Abandoning his wife, Nala went far into the forest. Before him he saw a great fire and heard a cry of distress coming out of it. Unmindful of his own safety, he jumped right into the middle of the flames. There he saw a serpent writhing in the heat. He caught hold of it, hastened to a spot free from the raging fire and saved it from death.

The Serpent said: "Nala! I am the deadly Karkotaka. Tread ten paces from here and at the tenth step, I shall do you a great good."

Nala did as he was told. When he had taken the tenth step, the serpent struck him fiercely at his heel and ploughed his fangs into it. Upon that, Nala's features lost their beauty and their lustre. He became dark and deformed.

Consoling him, Karkotaka said: "I have brought about this disguise of your person so that men shall not be able to know you. Go forth from here calling yourself Baahuka. Go to Rituparna's palace. He is an expert in playing with dice. When you wish to regain your form and features, put on these clothes."

With that the serpent disappeared from view after giving him a magic garb.

Meanwhile, Bhima, King of Vidarbha, sent his men in search of Nala and Damayanti. One of them was a *brahmana* named Sudeva, a friend of Damayanti's brother. He happened to go to Chedipuri and saw Damayanti in the palace there. Shorn of her bloom and lustre, she was the picture of misery grieving over the loss of her husband.

Damayanti saw Sudeva. She recognised him as her brother's friend.

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She was beside herself with grief and wept aloud. The Queen of the Chedis discovered from the *brahmana* that the distraught woman to whom she had given asylum was Damayanti, her own sister's daughter. She then sent her under proper escort to her father's palace. Seeing her and her woeful condition, everyone in Vidarbha was afflicted with great sorrow.

Upon Damayanti's request, King Bhima sent his men to search for Nala and bring news about him. She bade them go everywhere and wherever there was a concourse of men, to utter the following aloud:

"Oh, prince of gamblers! Where have you gone wearing the half of the cloth which you cut off from your wife abandoning her in the forest while she was fast asleep? Clad still in the other half of her cloth, pining with grief, she is eagerly looking out for your return. Do relent towards her and turn back."

Addressing the messengers, Damayanti said:

'Speak words such as these so that my lord may take pity on me. Remind him about the duty of a husband to protect his wife. Ask him how, being so wise and good, he had the heart to abandon his wife in the wilderness exposing her to unknown dangers."

The men dispersed in all directions carrying her message. They were gone for a long while. Damayanti waited in anxious expectation, tossed between hope and despair, in her father's palace.

After quite a long time, a *brahmana,* Parnaada by name returned and told her:

"Gentle lady! In my quest for Nala, I went to Ayodhya of which Rituparna is king. I proclaimed your message in his court. Neither he nor his courtiers made any reply. Taking leave of them, I came away. Just then I was accosted by the King's charioteer, Baahuka famous for his horsemanship. It appears that he is also an expert cook. Hearing my words as you bade them speak them, he breathed heavily in uncontrollable grief and spoke as follows through his sobs:

'Well-born noble women protect themselves even when they face grave calamities. Such courage and constancy assure them a place in heaven. Even when abandoned by their husbands, they do not get angry.

'Why should she that you speak of be angry with her lord if she was abandoned by him in his grievous plight, when his mind was beclouded and his fortune had betrayed him?

'It does not behove her to be angry with one who lost the cloth which covered his nakedness even when he was seeking the means to appease his hunger.

'Whether treated well or ill, a noble wife never chides her husband who had been deprived of his kingdom, lost all his wealth and was overwhelmed with great sorrow.' This is what he said."

Damayanti turned to Sudeva and told him: "Sudeva, go this instant to Ayodhya and convey to King Rituparna that a second *Swayamvara* is being arranged for Damayanti and the morrow has been fixed for it."

Sudeva carried the news to Rituparna who called Baahuka to his

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presence and said: "Baahuka, I wish to attend this second *swayamvara* of Damayanti. It is to take place tomorrow. Do you think you can take me thither in time for it?"

When Baahuka heard this, he was stunned. "What? Is Damayanti holding a *swayamvara* again? Has her sorrow overpowered her reason? Or, is this a ruse she has devised to discover me? It is true that I abandoned her. I did not do the right thing by her. But, then, should she choose a second husband? Ah! I forget. Women are generally fickle. Or, perhaps out of sight of me, her love for me has dried up. Or, has the intensity of her grief made her forget her duty? Well, I shall go to Vidarbha and ascertain the truth of this matter."

Resolving thus, Baahuka assured the King that his horses would take him to Vidarbha in time for the *swayamvara*. He made a careful choice among the steeds in the royal stables and picked the best breed which were exceedingly fleet of foot and yoked them to the chariot.

Rituparna got into it. He was amazed to see the horses literally flying in the air scarce appearing to touch the ground with their hoofs. He marvelled at their speed.

Just then, the King's mantle fell from his shoulder on the ground. He bade Baahuka rein in the horses and stop the chariot to pick up the mantle.

"We have sped many miles from the spot, Sire, it is not possible to stop and go back," said Baahuka.

Rituparna complimented him on his skill and added: "Baahuka, I too have learnt a few things in my life. For instance, merely looking at a tree, I can say how many fruits hang from its branches. Look at this tree. I say there are two thousand and ninety fruits in it. Count if you will and you will find I am correct."

Baahuka stopped the chariot near the tree, felled it to the ground and counted the fruits. They were even as the King had told.

Rituparna went on to say: "Baahuka, I am an expert not only in counting at a glance, but also in the game of dice."

"Really? If that is so, will you teach me this *akshavidya* in return for the *asva vidya* which I shall teach you?"

The King agreed and taught him the secrets of gambling with dice. Even as Baahuka received that knowledge, Kali came out of his body. As he saw him, Baahuka was about to pronounce a curse on him when, trembling all over, with his palms joined in humble supplication, Kali said: "Nala! pray withhold your anger. I shall make you renowned on earth for all time. You will be hailed as a *punyasloka*. Those who utter your name will have no fear of me. This I promise."

Nala restrained his anger and let Kali go.

The chariot sped on its way again and its deafening sound heralded its approach and echoed all around. They reached Vidarbha before sunset on the same day.

Damayanti heard of the arrival of Rituparna and his charioteer. She was eagerly looking forward to meeting Nala. "If it is not he," thought

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she, "if my hopes are dupes, I shall plunge into fire carrying in my breast the memory of his noble virtues". So great was her excitement that she fell into a swoon.

When she came to herself, she went up the stairs of a chamber on top of the palace and looked through the window to catch a glimpse of the charioteer. Alas! to her intense disappointment, it was the dark and deformed Baahuka that met her eyes: not her handsome Nala. Yet, something told her it was Nala. She sent her maid to find out the truth. She conveyed her feelings to her father who had the charioteer ushered into her apartment.

Nala and Damayanti met each other. Nala was overpowered by grief. Tears streamed from his eyes. Choking with anguish Damayanti said: "Baahuka, did you see at any time a noble person who abandoned his sleeping wife and disappeared in the forest? He left his wife to her fate though he knew she was helpless, footsore and weary. I chose him for my husband in the presence of the gods, preferring him to them. How did he have the heart to leave me alone and unprotected?"

Struggling through his sobs, Nala replied: "My dearest: I was not myself when I lost my kingdom and when I stealthily went away from you in the forest. It was all the havoc wrought on me by Kali, gentle one! Now, it is all over. I have obtained my release from Kali. That is how I am here.

But, may I ask you: Would a woman wedded to a person who loved her passionately forget him and seek another husband? The King ha caused it to be announced everywher that his daughter is thinking of second marriage. Hearing this, hastened to this city to know if it i true or not."

"This is a ruse which I made to discover you, my lord," said Damayanti, "who but you can cover this distance driving his chariot through a hundred *yojanas* and be here so soon? "Now that we have been restored to each other, let me fall at your feet in humble supplication. I swear by all the gods, by all that is holy and pure that never for a moment have I been unfaithful to you."

Then there arose a voice from the sky which said: "Nala! Damayanti has not sinned. She is pure and chaste." And there was a shower of flowers on the happy pair confirming those words.

Assured of her constancy to him Nala accepted Damayanti joyfully. Then remembering the serpent-king Karkotaka, he put on the garment which he had given him and regained his original features of surpassing beauty. Restored to her lord, Damayanti too was exceedingly happy.

Rituparna discovered to his surprise that his Baahuka was Nala himself. He taught him more of the secrets of dice in return for the equine lore and went back to his capital.

Nala now challenged Pushkara to a second game and won back all that he had lost to him. Noble as he was, he would not wreak vengeance on him. He embraced him with great affection again and again and sent him back to rule over his own kingdom.

[From the *Mahabharata:* Vana Parva]

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Bankim Chandra Chatterjee
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Translated by R. P. A.

Ananda Math

Part III

THE STORY SO FAR

DURING the Great Famine in Bengal, Mahendra Singh quitted his village with his wife Kalyani and their only child. After some adventures on the road, he met Bhavananda, a member of an ascetic brotherhood, who took him to Ananda Math, where his wife and child were sheltered. There Mahendra wanted to dedicate himself to the service of his country like the ascetics. Kalyani and the child got poisoned. Mahendra and Satyananda were subsequently taken prisoners by Nazir-ud-din and his sepoys. Jivananda, another ascetic, rescued Mahendra's child and took her to his village home, and met his wife Shanti. Bhavananda restored Kalyani to life. The ascetics stormed the prison of the Mussulmans and secured the release of Satyananda and Mahendra. Shanti dressed herself as a *sanyasin* and went on a mysterious mission. Satyananda was initiated and given an assignment. Shanti joined the Order of the Children in disguise but was found out and permitted to live in the Math.

1. Captain Thomas

AT last the calamitous Bengali year 1276 came to a close by the grace of God. Having despatched nearly a third of the people of Bengal to the valley of death, no one knows the precise number, the year became one with yesterday's seven thousand years. No one could forget that accursed year. In 1277 God took pity on the people of Bengal. There was good rain and consequently good harvest of grains. Those who had survived the famine ate to their heart's content. Just as previously many had fallen ill due to starvation, satiety of food now brought in its wake an epidemic of diseases.

There was an abundance of food-

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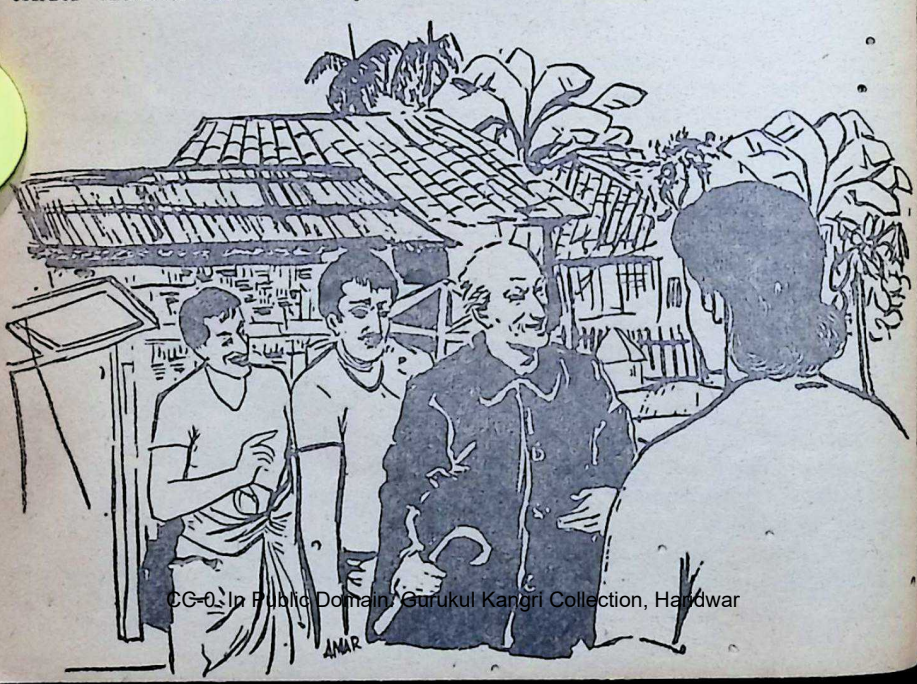
grains but the people were few in number. In the villages, uninhabited houses became the abode of animals and people were afraid that ghosts lived in such houses. Hundreds of fertile fields remained uncultivated; wild trees grew up and the fields were swallowed up by the jungles. The country was filled with dense forests. What had been green cornfields were now jungles where animals roamed about. The gardens where the young men and women of the village kept their love trysts suffered the same fate. The pleasure resorts of the people became jungles where leopards and bears stalked about in search of prey. Where bands of beautiful young women had walked to the music of the anklets decking their gaily painted feet, bears made their home and nursed their young. Where tender children like fresh jasmine flowers used to light up life with their sweet smiles, wild elephants wandered, tearing up the branches of trees. In the houses where hymns had been chanted and worship offered to God, foxes made holes. Owls made their homes on the throne on which was the image of Sri Krishna. In the theatres, poisonous snakes crawled about even during day looking for frogs.

Food-grains grew in abundance but there were not enough people to consume them. Market produce increased but the number of purchasers decreased. The peasants ploughed the fields and harvested the grain. But since they could not sell the grain, they could not pay the rent of the landlords. The landlords could not even pay the taxes to the government. The latter confiscated the properties of the landlords who were impoveri-



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shed. The earth had become fertile but the people did not become prosperous. Thus none had any money in their homes. All over the country robbery was rampant. Due to fear of robbers, good people hid themselves in their homes.

In the meantime, the Children were worshipping at the feet of Vishnu with *tulsi* leaves and sandal-paste. They began to collect guns and pistols. Bhavananda had once told them: "Brothers, if at any place, there is a choice between a collection of diamonds, corals and precious stones and a broken gun, ignore the former and bring the broken gun."

Later, they sent members of the Order to the villages. To every Hindu, they said: "Brother, will you worship Vishnu?" Gathering bands of supporters, they went to the villages of the ruling class and set fire to their houses. While the latter were busy saving their lives, the Children would plunder their houses and distribute the booty among their supporters. People discovered that it was profitable to join the Order of the Children. Moreover, they were disgusted with the tyranny and misgovernment that prevailed under the then rule. Many were alarmed at the suppression of the Hindu religion and wanted to revitalise it to its pristine glory. Thus the ranks of the Children swelled day after day.

People came in hundreds and thousands and did obeisance at the feet of Jivananda and Bhavananda. The recruits went on all sides to punish the members of the ruling class. Whenever they met any government officials, they invariably beat them soundly; sometimes they even killed the officials. They would loot the money of the State whenever they got the chance. Whenever they came across the villages of the ruling class, they would set fire to the houses and reduce them to ashes.

The district officials began to send large contingents of soldiers to punish the Children. By now, the Children were fully equipped with arms, well organised and proudly militant. The rulers were nervous of advancing against such a powerful adversary. Whenever they did, the forces of the Children fell on them with great vigour and scattered them amidst loud cries of "*Hari, Hari.*" If at any time, the soldiers of the ruling class overcame a band of Children, another band would immediately fall on them and annihilate them, shouting "*Hari, Hari.*"

At this time, Warren Hastings, the rising sun of the British empire in India, was the Governor-General. But even Warren Hastings was unnerved by the reverberating cry of "*Hari,*" *Hari*" and the activities of the Children. At first, he tried to suppress the rebellion by utilising the sepoys of the Fowzdar. But these sepoys were so demoralised and craven with fear that if they heard the name of *Hari* uttered even by an old woman, they would run for their lives. When he was convinced that these sepoys were worthless, he despatched a regiment of the East India Company commanded by an intrepid officer named Captain Thomas to quell the revolt.

Having reached his destination, Captain Thomas began to take steps

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to suppress the rebellion. He had under him the well-armed and well-trained soldiers of the East India Company as also the soldiers of the ruling class and of the Zamindars. He integrated this motley crowd into a well-knit force; and divided it into compact bands under able officers. He sent them to different parts, with the explicit instructions that, like fishermen, they should cast their nets and drag the country clean. His order was that the rebels were to be exterminated like rabid dogs.

The soldiers of the Company, addicted either to liquor or opium, took their guns and went in search of the Children. But the Children were numerically strong and well organised. The soldiers of Captain Thomas were mown down like corn cut by the scythes of the peasants. Captain Thomas's ears were deafened by the cries of "*Hari, Hari*" uttered by the Children.

2. Thomas Catches A Tartar

THE East India Company owned many silk factories at that time. One of them was at Shivagram and it was managed by one Dannyworth. Ample precautions had been taken by the Company to protect these factories. Dannyworth had taken particular care about these security measures. He had sent his wife and children to Calcutta. Yet he was much troubled by the activities of the Children.

It was at this time that Captain Thomas arrived there with a band of soldiers. Now seeing the determination of the Children, some hooligans belonging to the lower castes took to robbing the people. They even attacked the food convoy of Captain Thomas once. They saw cartloads of flour, rice and clarified butter going for the troops and they could not control their inordinate greed. They attacked the convoy but a few stray shots by the soldiers made them run helter-skelter.

At once Captain Thomas sent a report to Calcutta stating that his 157 soldiers had confronted and worsted 14,730 rebels of whom 2,153 had been killed, 1223 wounded and 7 taken prisoners. Only the last statement in the report could have been true. But Captain Thomas believed himself to be the victor of a second battle of Blenheim and strutted about twirling his moustache and stroking his beard. "The revolt is crushed," he told Dannyworth. "There is nothing more to be done. You can bring back your wife and children from Calcutta." To which Dannyworth replied: "I will do so. But please stay here for a few more days and establish order."

Dannyworth had a farm where sheep and fowl were reared. Whenever they sat down to eat, the table was filled with rich and varied viands. His cook was almost a second Draupadi in his mastery of cooking. Thus it was that Captain Thomas was easily persuaded to stay in that house for some days.

In the meantime Bhavananda was fretting as to when he would be able to cut off the head of Captain Thomas

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and earn the title of a second Sambarari. The Children did not realise that the British had come for the good of India. How could they understand it? Even the English contemporaries of Captain Thomas did not know this. Only God could have been aware of it. Bhavananda was brooding how to smash these intruders and exterminate them. In the meantime, the Children did not indulge in any heroics and kept quiet. For his part, Captain Thomas, relieved of his worries, was able to appreciate to the full the culinary abilities of Dannyworth's cook.

Thomas was very fond of hunting. On several occasions, he went out riding with Dannyworth to the adjoining villages. On one such occasion when he was riding with Dannyworth and was followed by some huntsmen, he entered a forest. To tell the truth, Thomas was really courageous. Even Englishmen used to speak highly of his courage and strength. The interior of that forest teemed with tigers, bears and wild boars. After proceeding some distance, huntsmen refused to go any further, saying: "There is no path hereafter and we will go back." Dannyworth alone went with him a little distance. But since he had once confronted a tiger at that spot, he did not wish to proceed. He requested Thomas to return. But Thomas was disinclined to do so and replied: "You may go back if you wish." So saying, Thomas penetrated into the interior of the forest.

In that dense forest there was really no path. The horse could proceed no further. Leaving the horse behind, Captain Thomas proceeded further with the gun on his shoulder. He scanned all sides for tigers but none were to be seen. But who was it that was seated at the foot of a giant tree covered with flowering creepers? It was a young and handsome Sanyasin whose radiance seemed to illumine the forest. Captain Thomas was astonished at the sight. He was acquainted with the language of the country. He looked at the Sanyasin and asked him, "Who are you?"

"I am a Sanyasin," was the reply.

On hearing that, Captain Thomas forgot his command of the local language and barked: "You are a rebel, aren't you?"

Came the reply: "What are you saying?"

The Captain said: "I will shoot you."

"Go ahead and shoot," said the Sanyasin.

The Captain was hesitating whether he should shoot the Sanyasin or not. Swift as lightning, the young Sanyasin fell upon and snatched the gun from his hand. He then threw off the deerskin covering his bosom and pulled off his beard. Captain Thomas saw a remarkably beautiful woman in front of him. With a smile on her face, she told him: "Saheb, I am a woman. I have no intention of hurting anyone. But I want to ask you one question. Why do you interfere in the fight between Hindus and Mussulman rulers? Why can't you return home?"

Thomas: "Who are you?"

Shanti: "Didn't I tell you that I am a Sanyasin? I am the wife of one

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of the leaders of the Order of Children."

Thomas: "Will you come and stay in my house?"

Shanti: "How? As your mistress?"

Thomas: "You can stay like my wife. But I cannot marry you."

Shanti: "I have also a request to make to you. There was a monkey in my house. It died a little while ago. The cage is empty. I shall put a nice chain round your waist. Will you wear it and stay in that cage? There are nice bananas in our garden."

Thomas: "You are a courageous woman. I am pleased with your bravery. Come to my house. Your husband will be killed in this struggle. Then what will be your fate?"

Shanti: "Well, let us come to an agreement. The struggle will be over shortly. If you win and I am alive at the time, I will come to your house. But if we win, will you come and stay in the cage dressed up like a monkey and eat bananas?"

Thomas: "Bananas taste sweet. Have you any with you?"

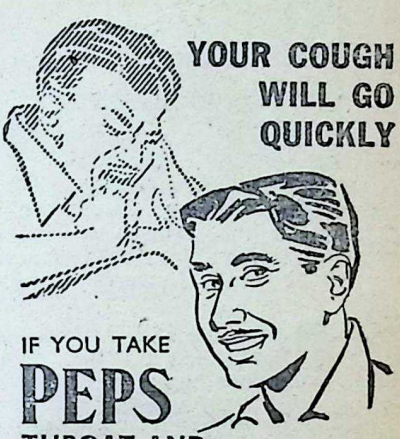
Shanti: "Get away! Take your gun and run away. It is impossible to talk to barbarians."

Shanti threw the gun at Captain Thomas and went away smiling.

[*To be continued*]

TO READERS.

The next issue will be a bumper Purandaradas-cum-Republic Day number, with a free art-plate of Sita Ramachandra Murti of Ayodhya, drawn by Silpi. Make sure of your copy.



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Notes & News

BHAVAN'S CONVOCATION

THE 26th Foundation Day Celebrations and the Seventeenth Annual Convocation of the Bharatiya Vidya Bhavan commenced on Friday, December 20, 1963 with the inauguration of the Biological Exhibition by Smt. Lilavati Munshi at the Bhavan's Campus, Andheri.

The next day, the 18th Annual Day and Prize Distribution function of the Bhavan's College was held at the Andheri campus in a special shamiana with Dr. N. N. Kailas, Deputy Minister of Education, Government of Maharashtra, as Chief Guest.

Kulapati Munshiji welcomed the Chief Guest and others who were present. Principal B. M. Naik of Bhavan's College read out the Annual Report of the Bhavan's College and Smt. Kailas distributed the prizes and medals to the many students who had won awards for outstanding performances in the various spheres of educational and cultural activity. Dr. Kailas spoke on the achievements of the Bhavan and paid a tribute to its rapid and sustained progress. The College Day Dinner followed at 7 p.m.

In the morning of December 22 there was a *Pravachan* on Bharatiya Tattva Drishti by Swami Akhandananda Saraswati.

The Seventeenth Convocation of the Bhavan was held at 10 a.m. Sri Jagjivan Ram, former Union Minister for Transport and Communications delivered the Convocation Address. The thought-provoking speech dealing with the changes necessary to make Indian education a vital force for democratic health and national progress will appear as an article.

In the afternoon the Past students' Convention was held at 3.30 p.m. Kuplapati spoke a few words on the objectives of the Bhavan.

Later in the evening Prof. P. Sar karanarayanan of Bhavan's Colleg read out the first of the three lecture on Indian Culture which were to hav been delivered by the late Dr. K. M Panikkar had not cruel death snatch ed him away from our midst. He ha actually prepared the three speeche before he passed away.

Sardar Panikkar delineated the chie characteristics of Indian Culture a tolerance, the genius to accept ne ideas and assimilate them and univer sality. As proof of the first, he pointe out how even in ancient times perse cuted groups fleeing their own heart and home like the Jews and Pars found refuge and peace here and pro pered and how today in spite of th tragedy and bitterness of Partitio millions of Muslims enjoyed every rig of citizenship equally with the rest.

As regards the second, he pointe how Hinduism has always accepte new ideas from others and assimilate them if they were good, instead of re jecting every new idea as either futi or sinful as other religions did.

As regards the universality of ou culture, he pointed out how we too an integrated view of the entire crea tion as the handiwork of God Who in formed every particle of matter so tha there was no question of superior o inferior forms of creation.

He then referred to the triumphs o our arts—in music, literature, paintin architecture and sculpture—and sai that few cultures in the world coul claim the uniform greatness of ou achievements in these fields.

On December 23 there was a *Pra vachan* on Gita sandesh by Achary Nalin Bhatt in the morning. In th evening Prof. Sankaranarayanan rea out Sardar Panikkar's second lectur dealing with the many misconceptio among foreigners about Hinduism an Indian culture. He began with a di at those Indians who also hugged som misconceptions about their culture notably that it was perfect.

Among the misconceptions of foreig ners, Sardar Panikkar dealt with th more common ones—that our cultu

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was other-worldly, that it considered earthly existence illusory, that renunciation was the noblest act for an individual, that life was only a vale of tears, that all activity was fruitless because one's *karma* decided one's good or ill and directed his activity.

Sardar Panikkar demolished these misconceptions by exposing the wrong premises and interpretations on which they were based.

On December 24 there was a Pravachan on Upanishad Sandesh by Acharya Nalin Bhatt in the morning. The students of Bhavan's College staged one-act plays at 8.30 p.m.

In the evening Prof. P. Sankaranarayanan read out Sardar Panikkar's third and concluding lecture dealing with the changes in Hindu culture brought about by a new vitality born of the struggle for freedom and its final success, by the impact of the West and the challenge of Christianity. He explained how, for over a century up to the beginning of the nineteenth century, Indian culture remained stagnant, neither shedding outworn ideas nor, consequently, developing new ones. Then Hindu society started on the move again—rejecting the caste system, untouchability, the inferior position of women, and even, under the impact of individualism, industrialism and changes in our laws, the joint family system.

Sardar Panikkar ended this, his final, intellectual effort in the service of India, with a peroration on the need to practise *dama, daya* and *daana* with a sense of social responsibility, to surrender our narrow loyalties for the larger national loyalty and to shed our insularism so as to develop our culture along lines which will make it, while being worthy of its proud past, adequate for the demands of the future.

Our heritage, he said, has survived for over four thousand years, the challenge of two major civilisations—the Islamic and the Western—and it is the duty of this generation to contribute to this heritage and strengthen it to meet the challenge of the modern world.

On December 25 there was a *Pravachan on Bhagavad Sandesh* by Acharya Nalin Bhatt in the morning.

INDIAN HISTORY LECTURES

The first of the three Birla Endowment Lectures on Indian History by Sri V. P. Menon, former Reforms Commissioner and Secretary, Union Ministry of States, and former Governor of Orissa, began at 5 p.m. Sri H. K. Chainani, Chief Justice of Maharashtra, inaugurated the series.

Sri Menon dealt with the period of what he called British Conquest and Consolidation—the strange story of the evolution of a foreign trading body into the government of the country. He traced the growth of British power in India after the brief but powerful shock of the Great Rebellion of 1857, its grim consolidation until the growing nationalism in the country helped by the forces released by the First World War wrested the Montagu-Chelmsford Reforms.

He paid a warm tribute to the sincerity of Mr. Montagu in his efforts to guide India towards self-government—a sincerity which provoked the ire of the die-hard Tories and compelled him to resign.

At 7.30 p.m. there was *Sugam Sangit* by Bhavan's Sugam Sangit Unit.

On December 26 there was a lecture on *Vedanta and Life* by Acharya T. A. Venkateshwara Dikshitar in the morning.

In the evening Sri V. P. Menon delivered the second of the Birla Endowment Lectures on Indian History.

Beginning with the Montagu-Chelmsford Reforms, he referred briefly to the Rowlatt Act and the subsequent Jallianwalla Bagh Massacre, and traced the course of Indian politics from 1919 to the outbreak of the Second World War aptly describing this period as "The Era of the Struggle for Freedom".

He referred to the near success of the first Non-co-operation movement, the Khilafat agitation which he said fired Muslim fanaticism and paved the way to the demand for the division of the country, the Simon Commission and the subsequent Round Table Con-

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ferences, the Gandhi-Irwin Pact and said that if only the federal government envisaged in the Government of India Act, 1935 had been brought into being, the division of India could have been avoided.

Kulapati Munshiji presided and at the end of the lecture spoke a few words about those exciting days when he too was such a prominent and active participant in the freedom struggle.

RELIGION OF RAMAYANA

On December 27 there was a lecture in the morning on "Religion of the Ramayana" by Prof. P. Sankaranarayanan.

In the evening Sri V. P. Menon delivered the third and concluding lecture of the Birla Endowment Lectures on Indian History.

He dealt with the final liquidation of British rule in India and described the triangular struggle between the alien Government, the Congress and the Muslim League and expressed his opinion that the Congress committed two major blunders—firstly in directing the Congress Provincial Governments to resign and secondly in refusing to co-operate in the war effort.

He said that both these moves strengthened Mr. Jinnah's hands so that the partition of the country became inevitable. Then he dealt with the final stages of the freedom movement—the Partition, the Constituent Assembly forging the Indian constitution and, finally, the integration of the princely States with the rest of the country.

He ended his speech with moving tributes to Lord Mountbatten and Sardar Patel. It was Lord Mountbatten's skilful handling of the desperate situation that saved India from anarchy and it was Sardar Patel's vision and strength which prevented the Balkanisation of the country. He also made a moving reference to the trust that the indomitable Sardar had placed in him as Secretary, Ministry of States.

Kulapati Munshiji presided and expressed his thanks to the speaker for the trouble he had taken to deliver these lectures. He also paid a tribute to Sri Menon's administrative skill which was conspicuously displayed in the difficult situation which faced India just after freedom was attained.

On December 28 there was a further lecture in the morning on "Religion of the Ramayana" by Prof. P. Sankaranarayanan. Kulapati Munshiji presided.

In the evening a reception was held at the Bhavan's Campus, Andheri to the delegates to the Bombay Session of the Gujarati Sahitya Parishad. Kulapati Munshiji spoke welcoming the delegates.

On December 29 in the morning there was *Veda patha* (with *padakrama, jata* and *ghana*) by Bhavan's Mumbadevi Sanskrit Mahavidyalaya staff, students and others. At 10 a.m. the Parents' Day was held at which Garba, Ras, and other dances were presented and a music performance was also given.

SYMPOSIUM

In the evening there was a symposium on "Foundations of National Solidarity". Sri Jaisukhlal Hathi, Minister of State for Supply, Sri R.R. Diwakar, M.P., Chairman, Gandhi Smarak Nidhi and former Governor of Bihar, Sri M. R. Masani, M.P. and Prof. Sankaranarayanan participated and Kulapati Munshiji presided.

At 8 p.m. the Founder's Day Dinner for members and guests took place.

On December 30 there was *Veda Patha* by Bhavan's Mumbadevi Sanskrit Mahavidyalaya staff, students and others.

One-act plays from the works of Kulapati Munshiji were staged by Bhavan's Kala Kendra on December 30.

KULAPATI'S BIRTHDAY

KULAPATI Munshiji was felicitated on the eve of his 77th birthday at a dinner party held in the Gita Mandir of the Bharatiya Vidya Bhavan.

Sri H. V. Divatia, retired Chief Justice of Saurashtra, and Vice-President of the Bhavan, Sri Jaisukhlal Hathi, Union Minister of State for Supply, Sri H. K. Chainani, Chief Justice of Maharashtra State, eulogised Kulapati's ability, versatility and

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creative vision and Sri Chainani released the second volume of Kulapati's *Krishnavatara* and the Gujarati translation of the first volume.

Kulapati thanked the speakers for the affection and goodwill which inspired their speeches.

Among the other distinguished guests who were present at the dinner were Sri S. G. Barve, Minister for Industries of Maharashtra State, Sri K. T. Desai, former Chief Justice of the Gujarat High Court, Justice Tambe of the Bombay High Court and Sri R. R. Diwakar, former Governor of Bihar.

LATE SRI N. SALIVATEESWARAN

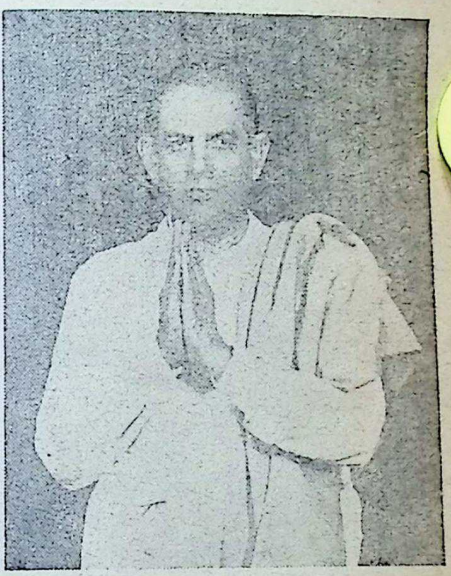
INDIAN Journalism lost an erudite, upright and dedicated veteran in the sudden death of Sri N. Salivateeswaran of cerebral haemorrhage on the morning of December 27, 1963.

Sri Salivateeswaran had a long and distinguished career of nearly 35 years as a journalist and was associated with such notable foreign and Indian journals as *The Daily Herald*, London, *The Hindu*, *The Hindustan Times*, *Free Press Journal*, *The Bombay Chronicle*, *The Hindustan Standard* and *Indian Finance*.

Working for these important papers and with his talent for winning friends, Sri Salivateeswaran was the confidante of the giants of the freedom movement—Mahatma Gandhi, Pandit Motilal Nehru, Pandit Madan Mohan Malaviya and others. He went to the U.K. as the special representative of *The Hindu* when Gandhiji went there as the sole Congress delegate to the Second Round Table Conference.

After leaving the *Hindu* Sri Salivateeswaran commenced publishing a newsletter called *Salivati Newsletter*—a weekly dealing with and analysing political and economic events and very often giving valuable background material. He was a Congress legislator in the State Assembly of Bombay before Bombay State was bifurcated.

A loyal friend and follower of the Congress leaders who fought the freedom battle, Sri Salivateeswaran became increasingly disillusioned by the policies and practices of the Congress Government after freedom was attained. He stood for Parliament from



Ramnad as a Swatantra candidate during the last general elections.

Sri Salivateeswaran has left behind him three sons and four daughters, his wife having predeceased him by a few years. A large number of friends and admirers were present at the funeral.

While Sri Salivateeswaran's sudden demise will be widely mourned, *Bhavan's Journal* has a special reason to feel a sense of irreparable loss. He was a great and sincere friend of the *Journal* and the feature he did for us entitled "Among the Great" in 1962 was very highly appreciated. He was also on the Advisory Board of Bhavan's College of Journalism, Advertising and Printing. May his soul rest in peace.

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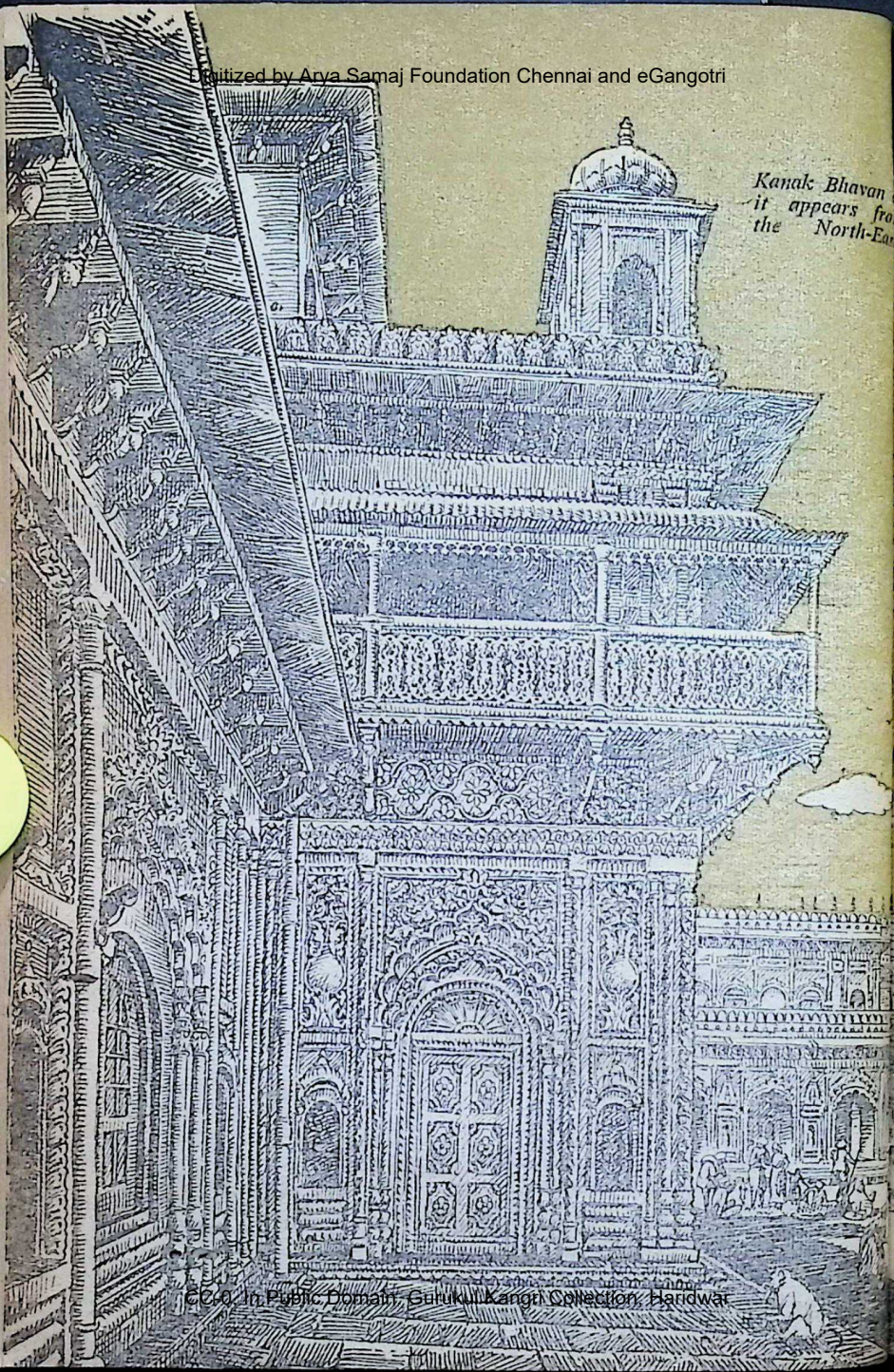

Kanak Bhavan
it appears fro
the North-Ea

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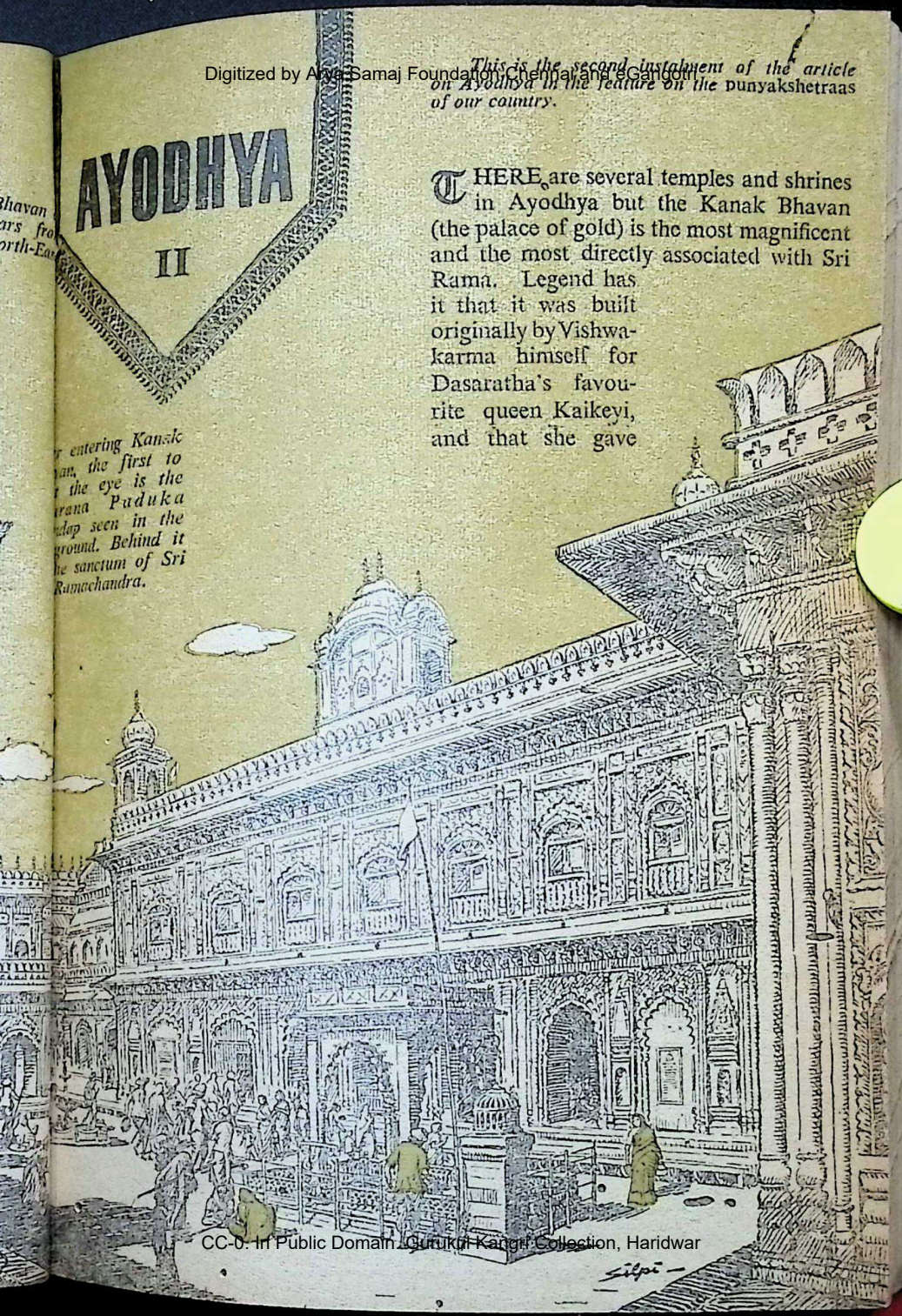
This is the second instalment of the article on Ayodhya in the feature on the Punyakshetraas *of our country.*

AYODHYA

II

THERE are several temples and shrines in Ayodhya but the Kanak Bhavan (the palace of gold) is the most magnificent and the most directly associated with Sri Rama. Legend has it that it was built originally by Vishwakarma himself for Dasaratha's favourite queen Kaikeyi, and that she gave



...r entering Kanak ...an, the first to ...t the eye is the ...rana Paduka ...dap seen in the ...ground. Behind it ...he sanctum of Sri Ramachandra.

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BHAVAN'S SANSKRITIK VIKAS YATRA

YATRA TO KATHMANDU, NEPAL, FOR DARSHAN OF LORD PASUPATINATH ON HOLY MAHASHIVARATRI DAY

Date of commencement of the yatra from Bombay: 20th January 1964 ☆ 24 February 1964: Date of return to Bombay

REPUBLIC DAY — Special arrangements will be made at the Bhavan's Delhi Kendra to witness the Republic Day Salute and the Parade on Television.

Centres of halt and important places for sight-seeing

Bhopal	:	Sanchi Buddhist Stupa
Agra	:	Taj Mahal, Sikandra Fort
Fatehpur Sikri	:	Fort
Mathura	:	Gokul, Govardhan
Brindavan	:	Dwarkadishwar Temple, Yamuna
New Delhi	:	Complete sight-seeing and stay at the capital during the Republic Day
Kurukshetra	:	Tapo Bhoomi, Surya Kund, Gita Mandir, Sanskrit University
Bhakra Nangal	:	Bhakra Nangal Dam
Amritsar	:	Golden Temple, Jalianwala Bagh
Hardwar	:	Har-ki-pavri
Rishikesh	:	Sivananda Ashram, Gita Bhavan
Laxman Jhoola	:	The Hanging Bridge
Ayodhya	:	Holy Dip in Sarayu River Ram Mandir

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Allahabad	:	Triveni Sangam, Fort, Veni Daan, Anand Bhavan
Banaras	:	Vishweshwara Darshan, University and complete sight-seeing
Sarnath	:	Buddhist Temple
Gaya	:	River Phalguni, Vishnu Padam
Bodh Gaya	:	Bodh Gaya Temple
Patna	:	General Sight-seeing. The party will leave for Kathmandu by Air
Kathmandu	:	Darshan of Lord Pasupatinath on Holy Mahashivaratri Day. Holy Dip in River Gandaki and Baghmati. Temples of Bhavani, Swayambunath and Changu Narayan
Chittaranjan	:	Chittaranjan Locomotives
Howrah	:	Calcutta, Kalighat, Victoria Memorial etc.
Dakshineshwar	:	Belur Mutt
Shanti Niketan	:	Vishwa Bharati University
Puri	:	Lord Jagannath, Sakshi Gopal
Bhubaneshwar	:	Lingaraj Temple
Konarak	:	The famous Sun-God Temple
Waltair	:	Simhachalam, Vizag Shipyard
Bezwada	:	River Krishna, Kanaga Durga Darshan, Panaka Narasimha Swami
Hyderabad	:	Charminar
Secunderabad	:	Salarjung Museum
Pandharpur	:	River Chandrabaga, Panduranga and Vithoba Mandir.

The fare per person for the entire tour, inclusive of food, sight-seeing expenses and the air-flight from Patna to Kathmandu and back is Rs. 725.00.

ONLY A FEW MORE SEATS ARE AVAILABLE FOR THIS YATRA

For further particulars, please contact

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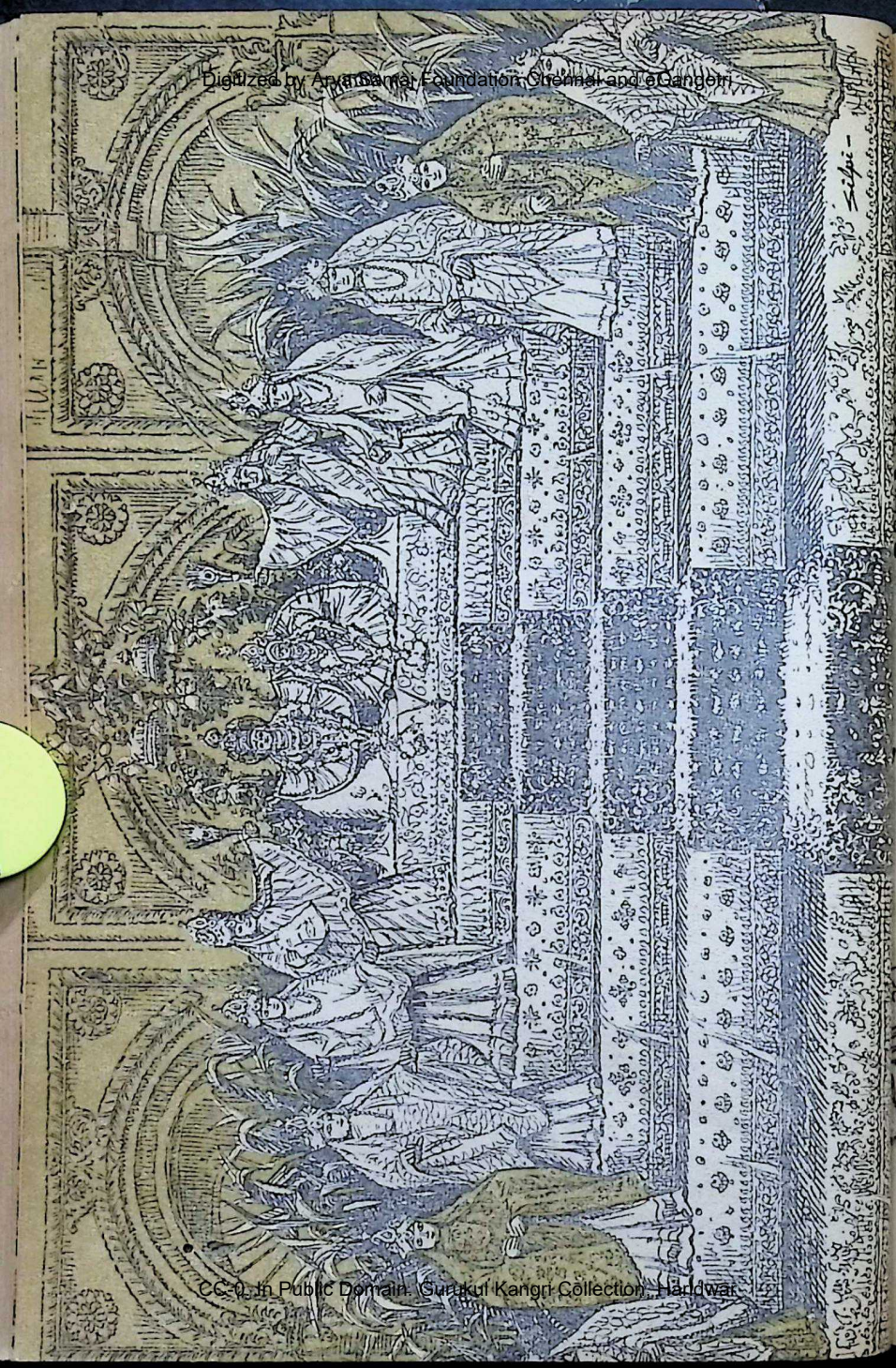

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aya-dasami Durbar. The Murtis which very ancient are usually at the arana Paduka Mandap. During this tival, these Murtis are brought out and orated at the Bara Jagmohan Mandap.

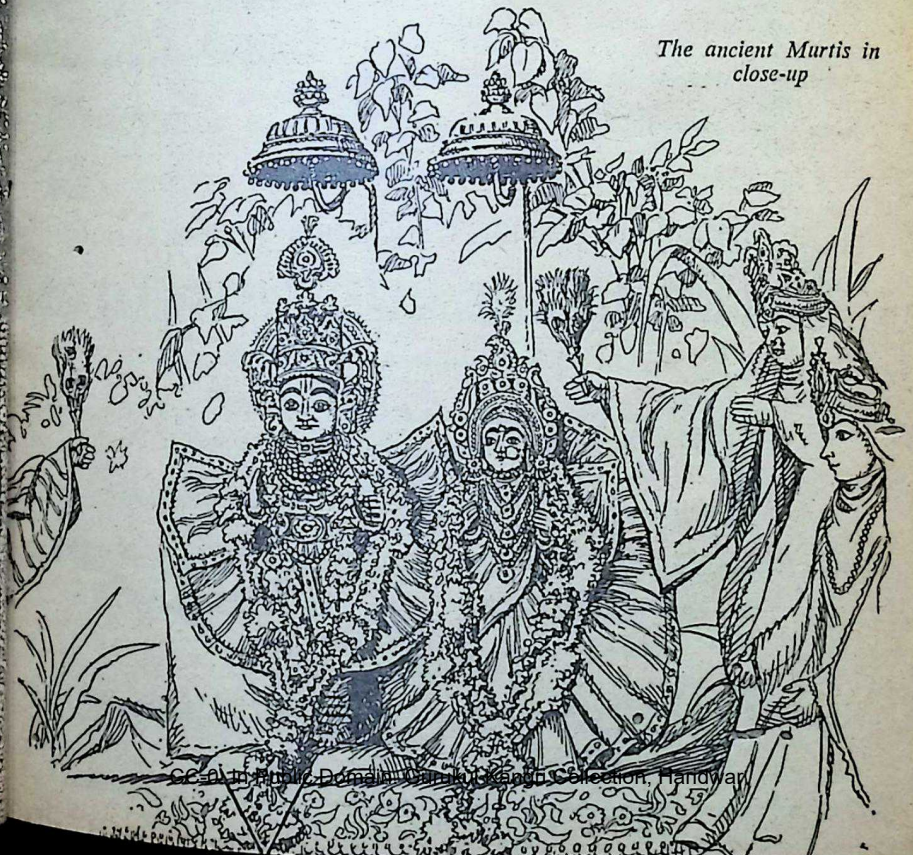
as a present to Sri Rama when he urned from Mithila with his bride.

Since those days of kingly glory, this lden palace of Sri Rama has seen any changes. After Sri Rama, yodhya fell into decay and Kanak avan too shared the same fate. In e beginning of *dwaapara yuga* Maha- a Kusha is said to have reconstru- ed it and later Sri Krishna on his turn journey from Maghada after the death of Jaraasandha, is said to have visited Ayodhya and rested in Kanak Bhavan.

Subsequently, King Vikramaditya restored the ruined temple and installed in it the *murti* of Sri Rama given to him by "Padmasana", a Kinnara maiden who had received it from Sri Krishna. With the advent of Muslim rule in India, the temple was razed to the ground but the *murti* was saved by a Panda.

In 1721 A.D. when Ayodhya came under the control of the tolerant Nawab Vazirs of Lucknow, the temple was rebuilt and the *murti* re-installed.

[To be continued]



The ancient Murtis in close-up

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OUR BOOK SHELF

WILLIAM SHAKESPEARE: A BIOGRAPHY. By A.L. Rowse. Published by Macmillan & Co., Ltd. 1963. Pp. 484. Price: 45s.

AS the quater-centenary of the birth of Shakespeare falls on April 23, 1964, the flourishing "Shakespeare industry" can now be expected to get more active than ever. The 300th centenary of Shakespeare's death fell in 1916, in the middle of a world war, and hence the celebrations had to be rather subdued. Happily there need be no such inhibitions now.

Dr. A.L. Rowse is rather early in the field, and his book has already received some explosive publicity. He calls it "A Biography" and claims in the Preface to have "shed light upon problems hitherto intractable, produced results which might seem incredible... I am overwhelmed by what historical investigation, by proper historical method, has brought to light".

Readers of the book are not likely to be equally overwhelmed. There are already the standard "biographies" by Sidney Lee and Joseph Quincy Adams, there is Dover Wilson's "essential" Shakespeare, there is Alexander's sensible *Primer*, and there is Ivor Brown's popular biography. Nor is Dr. Rowse the first historian to tackle the problem: there is, for example, M.M. Reese's *Shakespeare: His World and His Work* (1953), a substantial study. Dr. Rowse, coming after them all, has not been able to unearth any new "facts", and even his guesses—most of them—have been made by others earlier.

But of course the real trouble about a "Life" of Shakespeare is that the certain "facts" are so few: the rest has to be guess-work. It is an interesting game, and when a scholar so learned and a writer so seasoned as Dr. Rowse engages in it, the result cannot fail to be fascinating.

The first few chapters of the book sketch Shakespeare's background—Stratford, Warwickshire, London, England—and these pages are, perhaps, the most rewarding, for here the historian definitely scores over what a mere critic can achieve.

In the rest of the book, while Dr. Rowse's robust conservatism can often disarm us, his guesses are sometimes merely naive and his affirmations are often no more than guesses. For example, Dr. Rowse says that, after her father's death, Anne Hathaway "had moved out of the old home, to her relatives at Temple Grafton or to Stratford ..." What is his proof? Nothing at all. Likewise, when Dr. Rowse affirms that *A Midsummer Night's Dream* must have been produced to celebrate the Countess of Southampton's second marriage to Sir Thomas Heneage, he is but throwing out a guess—there is again no definite proof at all.

As regards the "vexed" question of the sonnets, Dr. Rowse says that the "problem is solved, as is clear for all to see". Unfortunately, no. Perhaps, as Dr. Rowse thinks, the "friend" was Southampton, the "rival poet" Marlowe, "W. H." Sir William Harvey, and the "dark Lady" a woman of society. To fit this scheme of equations, the sonnets have to be dated earlier than usual, and while this is plausible too, certainty is neither here nor there. Others have made other guesses, and validity cannot be conceded to *all*.

Dr. Rowse's general method is to link the "chronology" of the plays with contemporary events, and from this conjunction to draw inferences about the contextual relevance of the individual plays and poems, and also about the "man" Shakespeare. But there are two traps: the chronology is not quite a settled thing yet, and, besides, we can never say that simply because the play as printed has a particular passage, it was there also—or some other passage was *not* there—when it was first produced.

Under the circumstances, guess-work can be a very tricky business. Nevertheless, whether agreeing or dis-

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agreeing with him, one reads on a on, for the subject is irresistible a Dr. Rowse can brilliantly hold our a tention; and one at last rises from t feast feeling that while with regard "facts" we are more or less where were before, the reading itself h been enjoyable and profitable, becau we are sent back again and again the plays and poems themselves.

The get-up has the Macmillan tou of superb adequacy, and we are a grateful for the numerous illustratio

—*Dr. K. R. Srinivasa Iyen*

IS THERE A CONTEMPORA INDIAN CIVILIZATION? By M Raj Anand. Published by Asia P lishing House, Bombay. 1963. Pp. 2 Price: Rs. 9.50.

THIS is a stimulating enquiry (at o provocative and evocative) into contemporary scene by a nota thinker and writer. Dr. Mulk Anand is Tagore Professor of Art the Punjab University and Editor the well-known quarterly jour 'Marg' which deals with all aspects Art in the broadest sense. He is much travelled *savant*, quite at ho with the contemporary world, East a West alike. His frank analysis of contemporary *milieu* in all vital pects is therefore welcome as a sear ing catalytic in our mixed herit which is baffling to many in and o side India.

Dr. Anand is fairly objective in comprehensive scrutiny of our soc economic, political and cultural tre His main focus is on "Destinat Man"; and his thesis is a valuable c structive contribution to our all-si national effort at reconstruction or juvenation. While being anxious preserve our age-long cultural va he unequivocally warns us aga the powerful currents of thought "imitationism" of the modern West its superficial, vulgar aspects. Pit he states: "Let us master the scien techniques without being mastered them." He has faith in the leaders

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of Jawaharlal Nehru and the secular "Socialistic Pattern" we aim at. Yet he is discerningly and discriminatingly critical of the submarine rocks which (if we fail to heed them betimes) threaten to shipwreck our noble aspirations both at home and abroad.

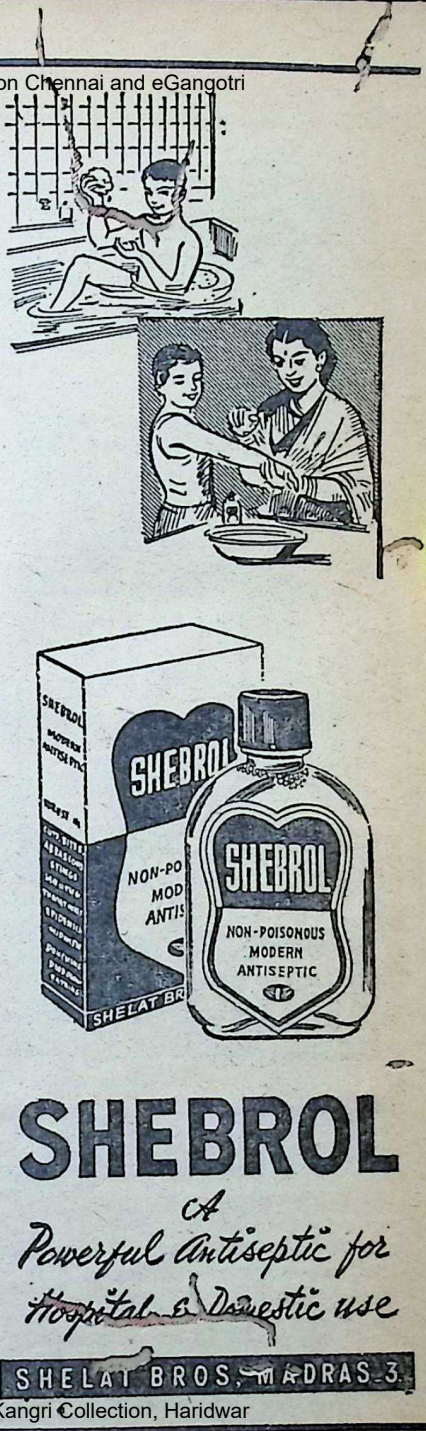
He is modest enough to own that his suggestions are tentative in a transitional and fluid state. His assessment of the potentialities of a truly popular Panchayat Raj and Community Development Schemes is technically sound; and his testament of a scientific Humanism is worthy of the most thoughtful consideration.

The closing chapters of this Humanistic Manifesto are more precious than the earlier part of the book which looks like a hasty scaffolding put up for the erection of a really attractive edifice. Incidentally, as samples of haste, it may be pointed out that Mahmud Ghazni's invasions were not in the 9th century, but the 11th. There are other flaws—like characterising Drs. Radhakamal and Radhakumud Mukherji as "Hindu Chauvinists," overlooking the role of Swami Vivekananda's mission in the proper perspective, etc. But these do not detract from the overall thesis of Dr. Anand, which merits thoughtful study.

—*Prof. S. R. Sharma*

THE NEW METROPOLIS IN THE ARAB WORLD. Edited by Morroe Berger. Published by Allied Publishers, Bombay-1. 1963. Pp. 254+xi. Price: Rs. 12.50.

THE volume contains twelve out of twenty-one papers submitted to the International Seminar on "The New Metropolis in the Arab World" sponsored by the Egyptian Society of Engineers and the Congress for Cultural Freedom and held at Cairo, 17-22 December 1960. Part I studies the structure and problems of the Arab city today; and Part II discusses urban planning—traditional patterns and new requirements. India was represented by Sri Baghwandas Rai, and the other participants were from Egypt, Syria, Jordan and other Arab countries, Europe, U.S.A. and Brazil.



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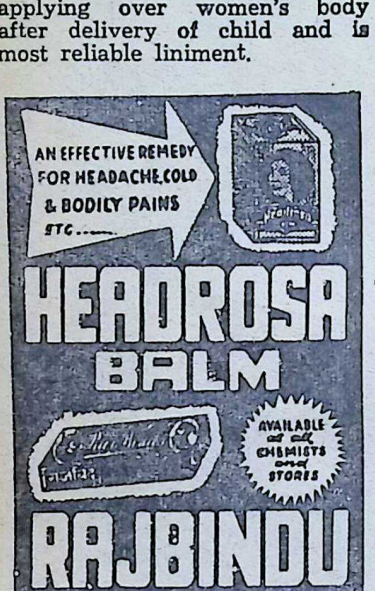

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Problems like town planning, architectural forms, location of industry and housing were considered and the recommendations of the Seminar are given in Appendix A. The cities surveyed are Cairo, Baghdad, Damascus, Aleppo, Beirut, Greater Khartoum and Amman. Though present problems are discussed, the historical background is not forgotten. The name Cairo is derived from Al-Kahira, and there are references to a part of the city in the accounts of Strabo and Ptolemy (1st century B.C. and 2nd century A.D.). With regard to Baghdad the *sarifa* (reed hut) problem is considered in all its aspects. "The development of a new industrial centre is not unlike placing a satellite in orbit. It takes a tremendous thrust to overcome the gravitational pull of the great Metropolis (Cairo)" (p. 165). The volume is supplied with an Introduction by the Editor, four maps, four plates, and an Index.

—*Prof. R. Sathianathan*

CORRECT THINKING AND STANDARD IDEOLOGY. By L. N. Bhan. Copies from 14A/86, WEA. Karol bag, New Delhi 5. pp. 144. Price Rs. 5.

THE author of this vigorous book has certainly the courage of his convictions. He is fully aware of the likely reaction of the modern wise men to his plea for the adoption of the age-old Indian approach to life for the resolution of much of the conflict and tension that characterise present-day civilisation all over the globe. 'Not practical' is no reason, he argues, why we should not create conditions to make practical something which is intrinsically sound and wholesome.

The bane of modern civilisation, says the author, is its drive to multiply wants and then seek means to satisfy them, in the name of raising the standard of living. There is no end to want as there is none to the desire that inspires all want. So why not take steps to weaken and gradually eliminate the desire itself?

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After all, the one aim of all human rt is unbroken happiness and the st means therefor is to root out desire. To this end Sri Bhatt ad- tes the adoption by each indivi- —and then by groups—the disci- e of *yama* and *niyama*, mental ification and dissociation of oneself m the sense-mind and a sustained rt to enlarge one's consciousness to brace more and more of the total stence.

h the scheme of panaceas propound- in the book we are strongly advis- to rid our society of the schemes birth-control, insurance, advertise- nt, machinery in agriculture, etc. ough the writing is thus mostly con- ry to official thinking in our coun- there is at least one point on ich his recommendations are likely be welcomed e.g. how to remove people's minds the obsession with d (p. 18).

—*M. P. Pandit*

TISH POLITICAL FACTS 1900-960. By David Butler and Jennie reeman. Published by Macmillan Co. Ltd., London. Pp. 245. Price ot mentioned.

RE we have a compendium on 60 rs of the British political scene mmed with facts and figures about ry aspect of Britain's domestic itics. The volume is a monument of ient search and classification but its thors have laboured in a good cause. is assembling of the essential data out the who? the when? and the how ny? of British political life during 60 years covered by the book with- compass of 245 pages will be welcomed by journalists, as and post-graduate students. liminate to a large extent the strating search for elusive informa- n among many formidable reference ks.

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RAIN IN INDIAN LIFE AND CULTURE. Edited by Sankar Sen Gupta. Published by Indian Publications, 3, British Indian Street, Calcutta—1. Price: Rs. 12. Cloth Bound: Rs. 14.

HERE is an earnest endeavour to explore into the various beliefs associated with rain in the folklore of India. The advent of rain has been universally regarded as an event for jubilation and rejoicing, as it heralds ensuing prosperity and plenty. The collection of articles that appear in this volume culled from authors from different parts of the country set forth the customs, rites, and rain-compelling ceremonies practised by our ancestral folk and as enshrined in our folk literature. Mingled with superstition, yet bearing the charm and freshness of simplicity, these practices provide quite exhilarating reading while we lull ourselves into the enchanting atmosphere of old world culture and ways of living. The rain had been invariably associated with love and happiness and the sumptuous pleasures of the idealistic world and of poetic fancies. Though many of these beliefs are now vanishing, they are still memorable for their symbolic value and the strength of conviction underlying them.

More careful proof-reading and printing could have considerably enhanced the value of this pioneering work. —*P.V.*

POOR MAN'S SON AND OTHER STORIES. By A. S. Panchapakesa Ayyar. Published by V. Ramaswamy Sastrulu & Sons, 292, Netaji Subhash Chandra Bose Road, Madras-1. Price: Rs. 4/-.

THIS is a collection of nine short stories from the late Sri A.S.P. Ayyar who is no less well-known as a man of letters than as an eminent member of the Judiciary. Sri Ayyar has dealt here with [illegible] letters of everyday observation which seem to have haunted him for long and st gled for appropriate expression. themes of his stories are all picke from contemporary social setting. with an unmistakable sincerity purpose that he analyses situations involve the wrongs done by man man—calamities that proceed grievous errors of judgment, p conceit and the lack of a sense of ac modation; the softening influenc love and affection; the soothing of pity and sympathy; the evil of money, lust and superstition; glory of sacrifice and a sense of de ment. He is very critical of the toms, conventions and traditions have marred the moral and ma progress of our society and neve tempts to conceal his horror of In his enthusiasm to drive his home to us, he has sometimes di sed from the conventions of story-telling into short dissert on the virtues of morality or glories of an ideal life. But a best he evinces a deep insight human nature and a rare gift for and witty observations. —

KANNADA

SRIMAD BHAGAVADGITA. By S Adidevananda. Published by Ramakrishna Ashrama, Mysore 334. Price: Rs. 5/-.

THE Ramakrishna Ashrama, My deserves the thanks of the Kan public for publishing this excell printed edition of the *Bhagavad* Swami Adidevananda's translatio the *Shvetashvatara Upanishad* has recently noticed and the learned miji with his catholic outlook has in presented to us the Kannada t lation with copious notes fro comments of the Bhagava Samkara and Ramanuja. We the learned Swamiji will in edition include Madhva's com also. —*Prof. U. Venkatakrishna*

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya B at Associated Adys. & Ptrs., Bombay 34. Mg. Ed.: J. H. Dave; Associate Ed.: V. A. K.
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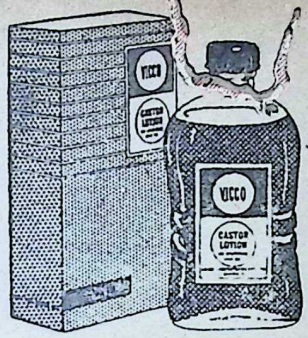

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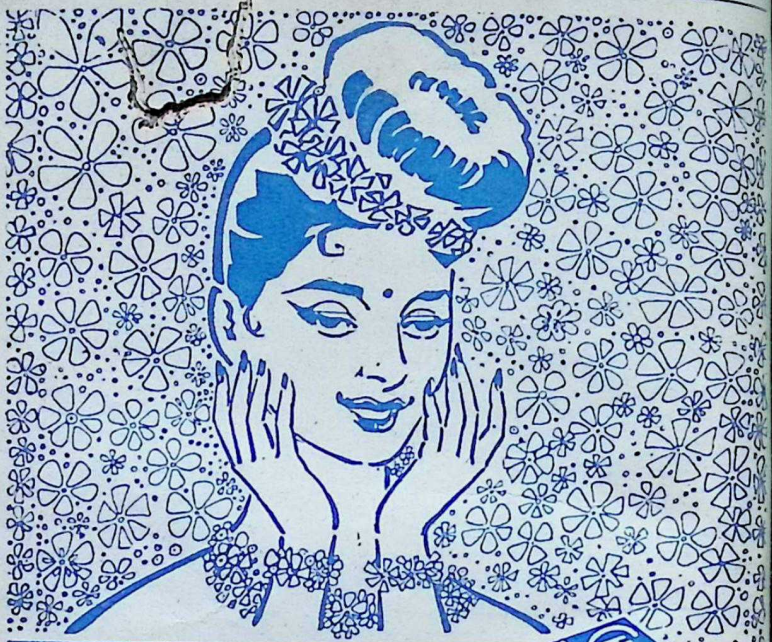

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JANUARY 19, 1964
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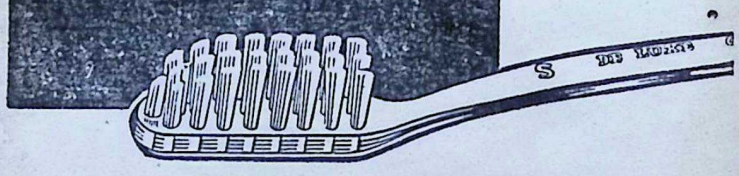

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FORTNIGHTLY

Devoted to Life, Literature and Culture

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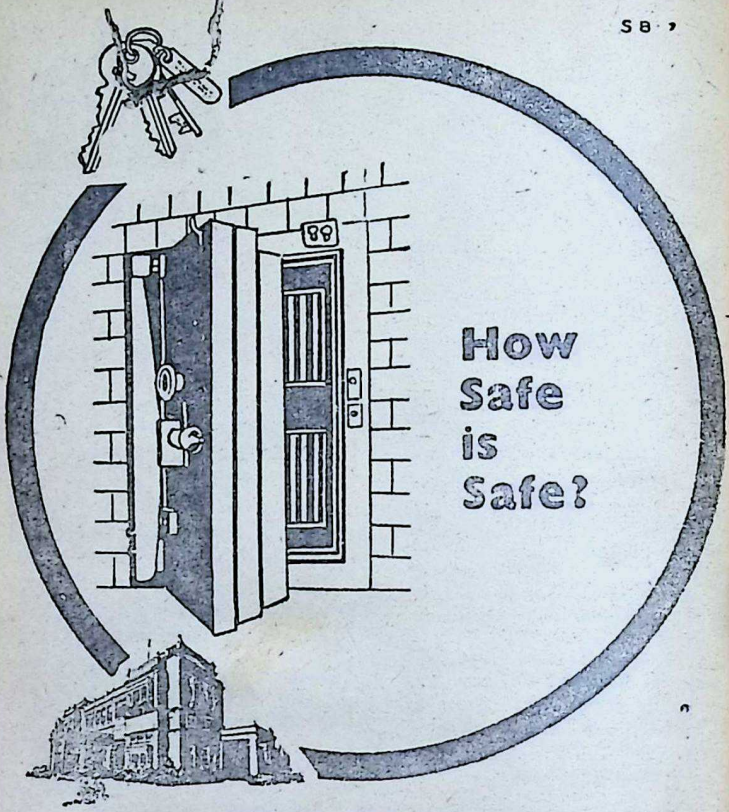

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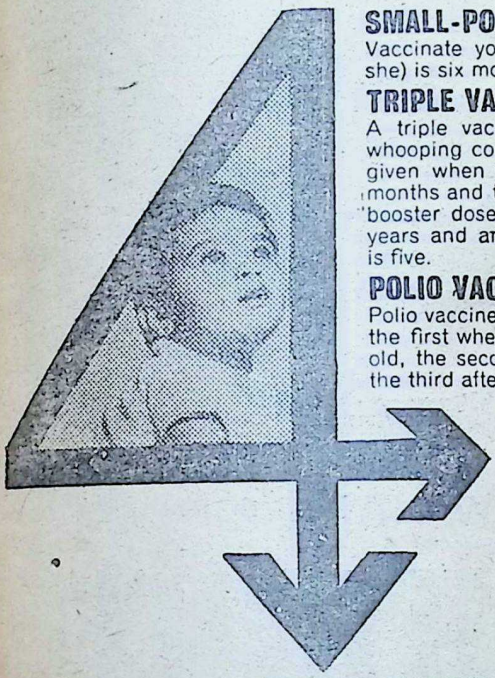

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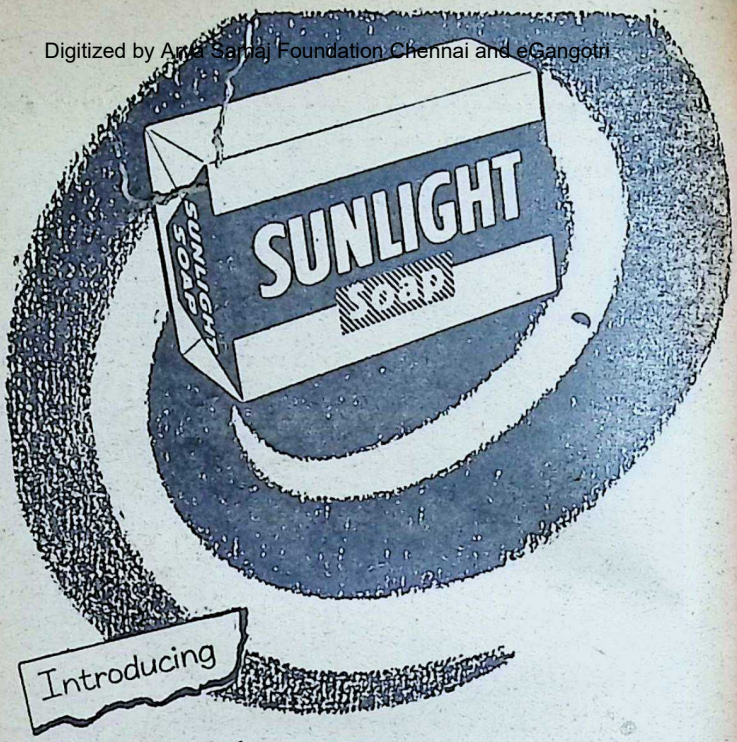

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Let noble thoughts come to us from every side
—Rigveda, I-89-i

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May We Be Vigilant!

वाजस्येमं प्रसवः सुषुवेऽग्ने सोमं
राजानं ओषधीष्वप्सु ।
ताऽस्मभ्यं मधुमतीर् भवन्तु
वयं राष्ट्रे जागृयाम पुरुहिताः स्वाहा ॥

O Agni, the furtherance of strength led forward this King Soma in the plants and waters.

Let these be full of sweetness for us.

We, in the State, being stationed in the front, shall remain wakeful, Hail!

—*Yajurveda* 9-23.

Vol. X, No. 13

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No. 301

KULAPATI'S LETTER
on Life, Literature & Culture

☆ FOUNDATION OF NATIONAL SOLIDARITY
☆ THE FOUR UNITIES

Bharatiya Vidya Bh
Bombay.

January 19, 19

My Young Friend,

I PROPOSE to write to you on this important topic this fortnight, suffering, though I am, from the disadvantage of having studied our national trends, thought about them, spoken about them and participated in them during a period now extending to about sixty years.

I belong to the time when in 1902 I declined to describe myself as anything but an Indian in the application to enter the College. I have lived to see the day when there is a South Indian, a Punjabi, a Bengali, a Gujarati, a Marathi in this country, not an Indian, as an American visitor remarked.

The world has shrunk. International order has become inevitable. The United Nations Organization has given us the vision of a wor ciety. All this is true, but n whole truth.

However, despite the urgent that we feel for an internation der based on the co-operation tions, I remain an unrepentan tionalist. I am convinced that w play an effective role in any in tional order during this era of flict and distrust only if the fo tions of our national solidarit laid strong and tough.

During the Chinese aggressio saw what price a weak nation i pay—international order or no national order.

The foundation of national s rity is built on four

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ctures. The sub-structures are: tutional unity, psychological unity, omic unity and the united will sist.

he first sub-structure is institu- l unity. One of its aspects is titutional. We must realise that Constitution is the sacrament of unity, and must, therefore, be ac- ed as sacrosanct. It should be n primary allegiance. All politi- parties have to move and have r being within its framework. f the party in power changes the stitution from time to time to its policies, the sense of constitu- al continuity is broken. Its sanc- disappears. Its foundations are ken. The party organisation re- es the Constitution as the source unity. The way is opened for in- party pressures as well as extra- stitutional pressures.

party which seeks to destroy the nstitution is guilty of a national me.

○○○

he next element in institutional y is the strength derived from a mmon apparatus of administrative military services for the whole ntry. They provide the steel frame the national edifice. But to con- date the nation, the Services must recruited on common qualifica- ns; they must stand the test of form strength and efficiency; they uld be free from linguistic, re- al or religious bias.

e more effectively the all-India vices function, the firmer will be- me the foundation. It begins to ke if these Services are recruited a regional basis or develop a re- nal outlook. Unfortunately some State Ministries develop a dangerous partiality for service men of their own region.

If the Services are torn by regional loyalties, the edifice will begin to totter.

Of equal importance is the uniform Rule of Law throughout the country which relates every citizen to the State through the exercise and enforcement of Fundamental Rights.

The strongest bulwark of the Rule of Law set up by our Constitution is the integrated judiciary in the country which runs right from the lowest Panchayat or Magistrate in the country at the base to the Supreme Court at the top. Only when it is so preserved, integrated and independent, will the foundation of solidarity rest on the voluntary and spontaneous allegiance of the citizens.

○○○

Another and by no means less important is the organization of the national will around a Centre with plenary power. It alone can maintain national unity, and when necessary, put forth the requisite collective strength. In these troublous times, the very existence of a country depends upon the capacity of its Centre to enforce integrity on recalcitrant regions or meet external danger.

Time and again, some opinion or the other is voiced against the growing power of our Centre, but that is as it should be. The exigencies of the situation in the modern world demand it.

Regional autonomy may have its uses. But the power must flow from the Centre, without which no constituent unit can function and without which the country can retain neither

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its independence nor its integrity. We find from history that whenever the Centre has been weak, India has fallen a prey to chaos beckoning to a foreign invader.

Another sub-structure of the foundation is the psychological unity of the dominant minority in the community, that is, the group in the country which, by its thought or influence, guides the life of the people.

The greatest enemies of such unity are those who speak the language of nationalism, but walk in the way of the fifth-columnists. Those who seek their fatherland outside the frontiers of the country are beyond the pale of this unity; they are potential traitors.

This unity primarily depends upon a large number of the educated minority developing a capacity to *will* themselves into a nation. We must not forget that Indian nationalism is the product of the psychological unity of those who came out of the British-established universities during the last one hundred years.

This common consciousness can be developed and sustained only when the academic unity of the country is scrupulously maintained through higher education. To achieve this end, the universities in the country should have common standards, common traditions and a common outlook. These can only be secured by creating conditions which would ensure free migration of professors and students throughout the country.

The psychological unity in the country will continue to be weak as long as there is disparity in the standards and outlook in different universities, and will collapse if university cation in the country is deprive common medium.

Imagine what will happen t country if a graduate from Pun not able to speak to a graduate Madras for want of a commo dium of higher thought and e sion. In fact, this unity has a been disturbed. Even as thing a student studying in one Uni in Gujarat, for want of a w knowledge of English, finds h incapable of having free contac his counterparts in a multiling gion like Bombay

At the Constituent Assembly some of us were in favour of cation" being included in the current List and "University E tion" in the Central List. Ther resistance to this suggestion. A we succeeded in achieving was t "the co-ordination of higher e tion" in the Central List—a s under which the University G Commission functions at present tempts were made by a State to restrict the scope of that entr the Supreme Court came to the cue.

Our failure to put higher educ in the Central List has led to ling and is likely to lead to disinteg of the country unless at least "e tion" is placed in the Concurrent

One of the important elemen the psychological unity is the sciousness of common tradition past achievements. If educati text-books do not imbue the generation with the memory of roes, statesmen and saints of glorious past, if they are kept in

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e of their achievements and of way in which our institutions have nished, our universities may turn civilized barbarians, but the ations of national solidarity d have sunk.

know of a State in India where graduate students were unable eply to the question put by the ic Service Commission: "Who is author of the *Mahabharata*?" of them said it was C. Rajagochari. Another went still better said that it was K.M. Munshi! that they knew of the national was through seeing Rajaji's sumy of *Mahabharata* in the Bhavan's on exposed for sale in a bookwith K.M. Munshi mentioned the cover page as the General or.

●●●

nother sub-structure is the ecoic unity of the country. More ation needs to grow among our le that the country is one, that eeds and economic resources are mon. Attempts made by regions stablish autarchy, that is, make y region self-sufficient irrespective hether the conditions are favour- or not and whether resources easily available or not will only roy the material base of solida-

mposed Marxian planning is desive of initiative and therefore, mful. But "no planning" is disas-s.

●●●

At the same time, we must fully lise that nationalism is not me- the product of geography nor of nning nor of institutional unity. It he product of an active "Will to Resist"—the united will to resist the dispersal of national strength, to resist any attempt to subvert stability, to resist foreign aggression.

This "Will" can spring only from a burning consciousness that we belong to the same motherland and that we must be ready to place at her service whatever we are and what we have.

This presupposes a collective faith that the motherland is one and indivisible; that it had a great past; that we propose to build a glorious future. It means that we must have a sense of mission that India has to be strong in order to bring to the world the message of peace, harmony, toleration and the Way of the Spirit.

We must get rid of the fatal illusion that national solidarity can be built through a-religious, a-moral or a-spiritual devices. A Welfare State run by corrupt politicians, bribe-taking bureaucrats and dishonest businessmen, is a contradiction in terms. Under such conditions, Democratic Socialism is mockery.

The moral foundation of national solidarity, therefore, is the spirit of dedication which can inspire sensitive men of the rising generation to maintain and enlarge national greatness.

Only those who develop this spirit know how nations have built their strength and preserved their independence.

There is no other way.

Yours sincerely,

K. M. Munshi

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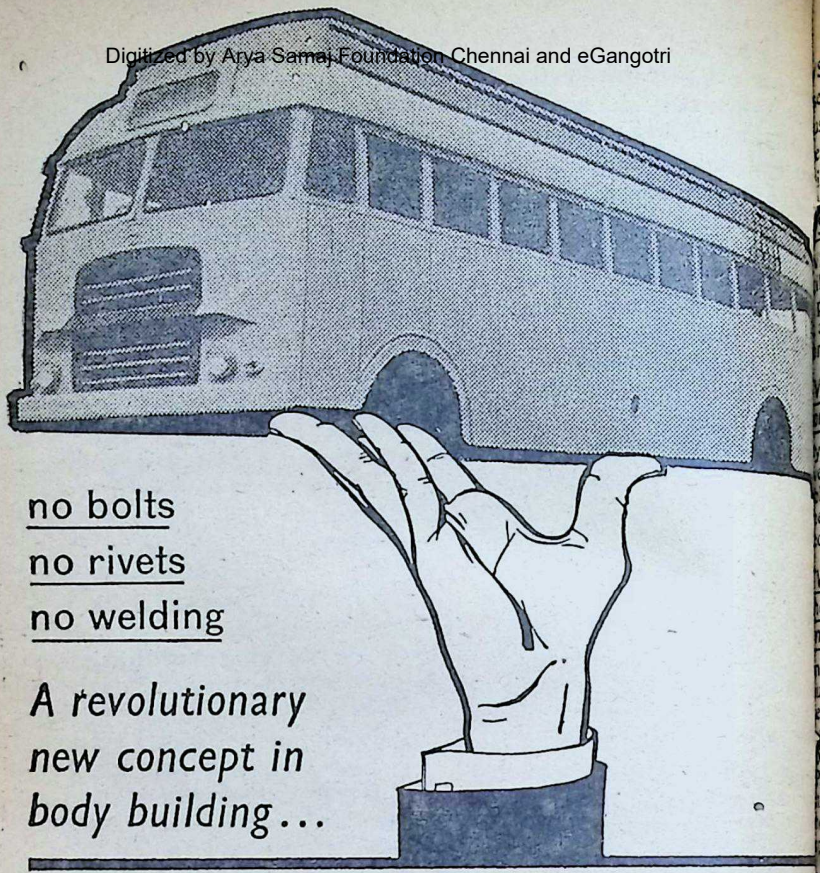

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S 'Prefabs' need no expensive tools or illed labour to set them up. This makes possible for TVS to offer these bodies a price 10 to 15 per cent cheaper than nventional types.

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y carefully analysing the functions of ery structural member, TVS have been le to reduce the weight of the 'Prefab' to e barest minimum. This will help to duce fuel consumption and tyre wear too.

VS 'Prefabs' are stronger because here's no drilling – no welding, but nly special effective joints

n conventional steel bodies drilling of umerous holes for riveting purposes wea- ens the structural members. And wherever lding is used the metal has a tendency warp (metal perversion). In TVS refabs' every panel retains its original trength because there is neither drilling or welding. Thoughtfully designed pecial joints ensure all the strength.

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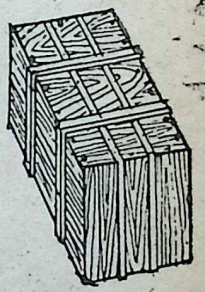

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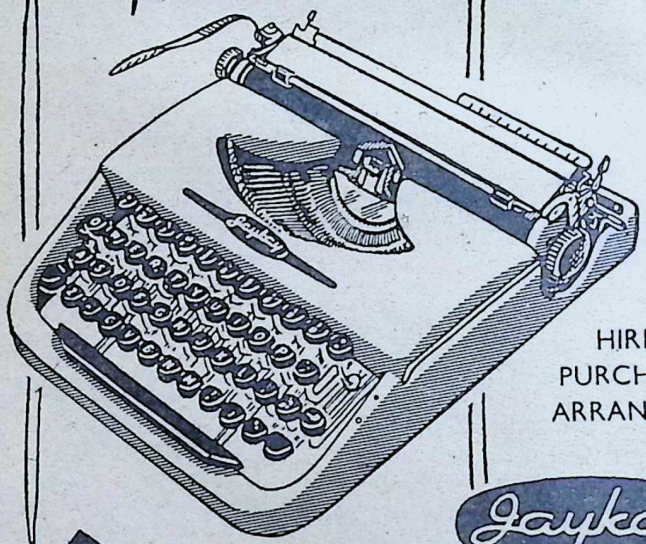

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. . . Without changing our life we may go on giving addresses, forming parties and hawk-like, seize the game when it comes our way. This is no Socialism. The more we treat it as game to be seized, the farther it will recede from us . . .

HAT IS SOCIALISM?

MAHATMA GANDHI

OCIALISM is a beautiful word and, so far as I am aware, in alism all the members of society equal—none low, none high. In individual body the head is not because it is the top of the , nor are the soles of the feet because they touch the earth. as members of the individual are equal, so are the members ociety. This is Socialism.

it, the prince and the peasant, wealthy and the poor, the em- er and the employee are all on the same level. In terms of religion, there is no duality in Socialism. It is all unity.

Looking at society all the world over, there is nothing but duality or plurality. Unity is conspicuous by its absence. This man is high, that one is low; that is a Hindu, that a Muslim, third a Christian, fourth a Parsi, fifth a Sikh, sixth a Jew. Even among these there are subdivisions. In the unity of my conception, there is perfect unity in the plurality of designs.

In order to reach this state, we may not look on things philosophically and say that we need not make a move until all are converted to Socialism. Without changing our life we may go on giving addresses, forming parties and hawk-like, seize the game when it comes our way. This is no Socialism. The more we treat it as game to be seized, the farther it will recede from us.

Socialism begins with the first convert. If there is one such, you can add zeros to the one and the first zero will account for ten and every addition will account for ten times the previous number. If, however, the beginner is a zero, in other words, no one makes the beginning, multi-

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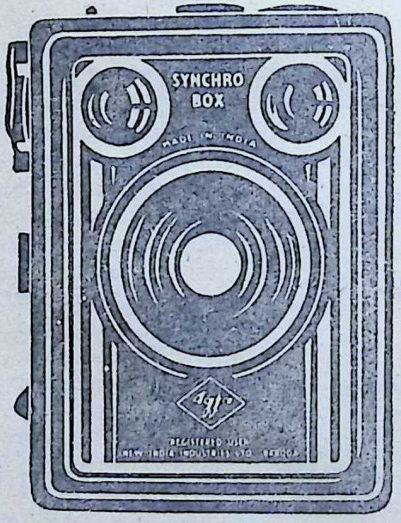

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city of zeros will also produce zero
ue. Time and paper occupied in
ting zeros will be so much waste.
his Socialism is as pure as crystal.
therefore, requires crystal-like
ns to achieve it. Impure means
ult in an impure end. Hence, the
ince and the peasant will not be
ualized by cutting off the prince's
ad, nor can the process of cutting
equalize the employer and the
ployed. One cannot reach Truth
untruthfulness. Truthful conduct
one can reach Truth. Are not Non-
olence and Truth twins? The ans-
r is an emphatic "no". Non-vio-
ce is embedded in Truth and *vice*
rsa. Hence has it been said that
ey are faces of the same coin.
ither is inseparable from the other.
ead the coin either way. The spel-
g of words will be different. The
lue is the same. The blessed state
unattainable without perfect purity.
rbour impurity of mind or body
d you have untruth and violence
you.

Truth and *Ahimsa* must incarnate
Socialism. In order that they can,
e votary must have a living faith in
od. Mere mechanical adherence to
ruth and *Ahimsa* is likely to break
own at the critical moment. Hence
ave I said that Truth is God. This
od is a living Force. Our life is of
at Force. The Force resides in, but
not only body. He who denies
e existence of that Great Force,
nies to himself the use of that In-
haustible Power and thus remains
potent. He is like a rudderless ship
hich, tossed about here and there,
erishes without making any headway.
The Socialism of such takes them nowhere, what to say of the society in which they live.

If such be the case, does it mean that no Socialist believes in God? If there be any, why have they not made any visible progress? Then again, many Godly persons have lived before now; why have they not succeeded in founding a Socialistic State?

It is difficult completely to silence these two doubts. Nevertheless, it is possible to say that it has perhaps never occurred to a believing Socialist that there is any connection between his Socialism and belief in God. It is equally safe to say that Godly men, as a rule, never commended Socialism to the masses.

Superstitions have flourished in the world in spite of Godly men and women. In Hinduism itself, untouchability has, till of late, held undoubted sway.

The fact is that it has always been a matter of strenuous research to know this Great Force and its hidden possibilities.

My claim is that in the pursuit of that search lies the discovery of *Satyagraha*. It is, however, not claimed that all the laws of *Satyagraha* have been laid down or found. This I do say, fearlessly and firmly, that every worthy object can be achieved by the use of *Satyagraha*. It is the highest and infallible means, the greatest force. Socialism will not be reached by any other means. *Satyagraha* can rid society of all evils, political, economic and oral.

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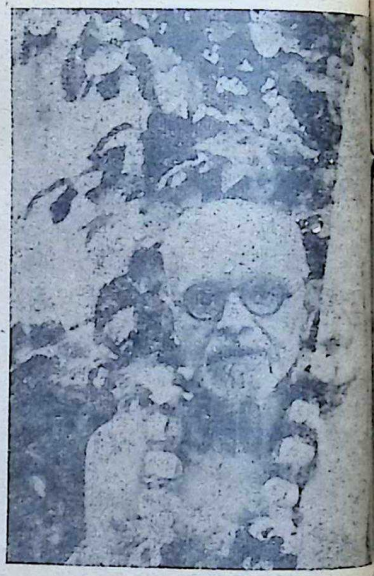
Vasant Panc
falls this year to
January

VASANT PANCHAMI AND ITS SIGNIFICANCE

H. H. Bharati Krishna Teertha,
Late Pontiff, Goverdhan Peeth, Puri

IT is within the cognizance of all persons having even the least experience of Indian customs and traditions of a religious and a religio-social character that Vasant Panchami festival is celebrated on a grand scale all over the country and is an occasion for friendly social gatherings and family re-gatherings amongst the Hindus everywhere.

It is also well-known to students of the Hindu *Upasana Kanda* on the one hand and of Indian astrological science on the other that Vasant Panchami is a day of supreme auspiciousness from the religious as well as the astrological point of view. On the religious side, it is the central and most important day of Devi Pooja and other *upasanas* of Magha Navaratri period. And, on the astrological side, Vasant Panchami has been declared by our scriptures to be of such a peerlessly auspicious character that, regardless of any number of *doshas* (factors making for inauspici-



H. H. Bharati Krishna Teertha

ousness) each and every *shubha ma* (auspicious action, including U *nayanas*, marriages and so forth) be performed on Vasant Pan-

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mi day without the least compunction or anxiety with regard to astrological possibilities of inauspicious consequences resulting therefrom.

In so doing, we would first take up the external (i.e., the purely physical) aspect of the question and make it clear that the festival of Vasant Panchami is in reality, from this standpoint, humanity's reverential tribute and loving homage to the advent of the Spring season, which is—astronomically speaking—the first season of the year. In this connection, we need not dwell elaborately on the fact but shall content ourselves with merely pointing out that, while the New Year's Day for the Christians, the Parsees, the Mahomedans and so on has its different timings in different parts of the year owing to historical causes connected with what one might call the accident of birth of Christ, Zoroaster, Mahomed and so forth in a particular part of a particular year and while the Gujarati New Year has a similar historical association with Bali Raja (in Kartik), the Hindu Astronomical New Year as such (which commences in Chaitra) is really Nature's own astronomical New Year, because and inasmuch as the Spring is the first of the seasons and Mesha (Aries) is the first sign of the zodiac, not merely according to the Indian calculations but also according to the Western computations. In fact, even the English list of seasons (Spring, Summer, Autumn and Winter) begins with the Spring; and the English list too of the zodiacal signs commences with Mesha (Aries).

Apropos of this, there naturally arises in the minds of all inquirers the question: "When the seasons move and come round in a cycle and anyone of them can be the first in the cycle, how does it come about that all the systems (Oriental as well as Occidental) start the cycle with the Spring? Is this a mere coincidence or has it a scientific reason behind it?

The answer is that Spring is the first of the seasons in every list (Eastern or Western) which enumerates them, not by accidental coincidence but really and solely because of its inherent and intrinsic merit on account of which it has deservedly attained that top-rank in all such lists all the wide world over. And that merit consists in the fact that, after having been heated, wetted and chilled in turn and thereby forcibly kept down by the intense heat, rains and cold of the summer, the rainy seasons and the winter, the vital forces of the Nature in Brahmanda (the entire physical universe) begin to sprout forth and manifest themselves in action in all the fullness of their potency with the advent of Spring.

Thus, for example, the leaves of the forest which have been heated and dried by the heat of summer, have then been wetted by the rains and made to rot thereby and have finally withered and even fallen in the winter, begin to sprout forth and manifest themselves again in the Spring. In other words, Nature, which seemed to burn in Summer, to shed tears during the rains and to frown in Autumn and Winter, begins to smile again and spring joyously forth in the Spring.

Now, it is an elementary law of Nature that there is an intense parallelism running through and through

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between the Brahmanda (the universal Nature) and Pindanda (the individual Nature) and that consequently, whatever applies to the Brahmanda, applies equally to the Pindanda. Hence it is that, just as the leaves of the forest which had withered and fallen in Autumn and Winter begin to sprout forth again in the Spring exactly so do the cuckoos and other singing birds (which had been chilled and withered in Spirit by the winter) sprout forth again in Spring into song and delight all sentient creation therewith. As, the Sanskrit poet puts it:—

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तकाले संप्राप्ते काकः काकः पिकः पिकः ॥

The crow is black and the *kokila* is black; what then is there to distinguish between the two? When the Spring season comes, the distinction between them becomes automatically transparent (through the difference between the *kokila's* melodious out-pourings and the crow's shrill cries).

Carrying on and extending the same principle to mankind we next notice that, like the vegetable kingdom and the lower animal kingdom, the human race too reacts in the same manner to the advent of Spring. Men, women and children (whose spirits have been chilled by winter) feel transformed and raised by the magic touch of Spring into an elation of spirits which is irrepressible and which manifests itself in an infinite variety of ways, according to the "personal equation" i.e., according to their individual temperamental tendencies, predilections and idiosyncracies innumerable.

To cite only a few instances, the person who is a slave of physical l feels an elation of spirits which st and stimulates his sensual impuls (which the Winter had sent to sle or chilled or frozen) and sends hi into a fevered frenzy of passiona physical cravings which he is a ablaze to gratify. This is why o Indian theologians and poets alwa describe Vasanta "the Spring" as t great friend of Manmatha, the G of Love; why the latter is frequen described by them as Vasanta-sak and so on and why, in the seco canto of his *Kumara Sambhava*, t great poet Kalidasa makes Ma matha (the God of Love) say:—

Oh Indra, although I have no oth weapons than my five flower-b arrows, yet with Vasanta as my o and only helper, I can through yo grace, pierce the heart even of Rud the great and grim Destroyer of t world and turn it from its sternne into thoughts of sexual love. Su being the case, what are other warrio to me?

And this is why the Vasanta Pa chami is also called Madan Panchan i.e., the day of the God of Love. I passing, we may, in this connectio just mention that the five flower-bu arrows of Manmatha (as describe in our scriptures) are but the tend sproutings (or tendrils) that sprin into existence with the commence ment of the Spring.

Similarly, the man of letters an the business man feel—under Spring' subtle influence—an elation of spiri which according to their tempera ments, stimulates them (after win ter's chillness and dullness) into fres vigour in the direction of renovate and rejuvenated (poetic and busi ness) activity. Hence is the Vasant

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Panchami also termed Saraswati Panchami (the day of the Goddess of Learning) and Sri Panchami (the day of the Goddess of Wealth).

And because the stimulation in question is not of a violent or virulent type but creeps softly and even unawares, so to say, into one's body and brain and resuscitates and rejuvenates them into action, not by artificial promptings from outside but by means of gentle and natural quickenings from within (so gentle and natural as to be almost imperceptible), the Vasanta Panchami is also known as the Lalita Panchami (after the gentle Triple Goddess Lalita or Raja Rajeshwari who combines in Herself, Maha Kali, Maha Lakshmi and Maha Saraswati and therefore signifies robust physical, financial and intellectual strength rolled together).

The next point for us to note hereon is that all these resuscitatory and rejuvenatory activities of Spring are of an altruistic nature, and arise naturally from the Spring's own altruistic nature. This is why, while describing the unselfish actions of the philanthropically-minded great souls (whose altruistic instincts and activities are responsible for and can alone bring about the uplift of the world) Bhagavan Jagadguru Adi Shankaracharya (in his *Viveka Choodamani*) says:—

वसन्तवल्लोकहितं चरन्तः ॥

Selfless like Vasanta, the Spring, in doing good to the world.

In the light of the natural phenomena and principles thus explained it is now easy to understand why Vasanta (who vivifies, revives, resuscitates and rejuvenates every sort of life—vegetable, animal and even human in all directions), has been by unanimous and universal consent given the first place amongst the seasons of the year and why, not only in India but also in all the countries of the world (Eastern and Western) Vasanta is welcomed with grand and joyous festivities in some shape or another. In fact, there is no country, no nation, no race, no community, no tribe and no clan on earth (civilised or savage) which does not feel enraptured by the advent of the Spring and which does not—in some festive form or another—pay its tribute of reverential and loving homage thereto.

If now we turn from the external (or physical, material, emotional and intellectual) to the internal (or spiritual) aspect of the question and meditate over it, we shall find ourselves amply repaid therefor and gratified by the pleasing discovery that Vasanta is not merely a physical vivifier but also a silent but all the same most eloquent spiritual Guru of humanity. By and through his very physical capacity for revivification, He teaches us the sublime teachings of the *Upanishads*, the *Brahmasutras* and the *Bhagavad Gita*. A single illustration will suffice for our present purpose.

In the second chapter of the *Bhagavad Gita* (which contains within itself the very quintessence of the *Upanishads* and the *Brahmasutras*), we find Bhagavan Sri Krishna saying:—

वासांसि जीर्णानि यथा विहाय—
नवानि गृह्णाति नरोऽपराणि ।

Just as a man casts off his worn-out

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clothing and wears others that are new, so too does the Soul cast off His worn-out bodies and enter into others that are new. In other words, death is not the end of life but only the beginning of a new life. For, the Soul is Sat (beginningless and endless i.e., everlasting).

Varying Bhagavan Sri Krishna's beautiful simile of the cast-off garments, we have Bhagavan Vasanta teaching us the same sublime lesson by means of numerous other similes which we read from day to day in the pages of Nature before us. Not only does the seemingly lost Sunday come back at the end of every week; not only does Mesha (Aries) come back to us at the end of the year; but even the trees whose leaves the frost had killed before our very eyes and which we had perhaps imagined had lost their foliage for ever are seen putting on new leaves and spring into life again in Spring and fascinate us with their beauty, their fragrance and so on.

No, the withering of the leaves does not mean the "death" of the tree but only that the tree is casting off its worn-out leaves, and going in for fresh and beautiful ones. Exactly so in the case of the soul. The withering and falling off the body does not mean the "death" of Soul but only that the Soul is casting off its worn-out and useless body and going in for a fresh one with better and greater capacity for fulfilling the real purpose of the body. This is the gist of the silent but eloquent sermons which Bhagavan Vasanta perpetually preaches to us. There are other lessons too on the highest plane of the Vedanta which Vasanta teaches us.

One question, however, will, at this stage, naturally arise in the minds of all:—"Yes, all this and more may be perfectly true about Vasanta. But what has all this got to do with Vasant Panchami? Does not Vasanta begin in Chaitra (somewhere in April)? And does not Vasant Panchami come in Magha (in January-February)?"

Yes, it is absolutely true and correct that Vasanta comes on in Chaitra while Vasant Panchami comes off in Magha. But there is no contradiction or inconsistency herein. The explanation is indeed very simple. For in our Indian system, we count from the embryo stage itself and not merely from the full outer manifestation stage. In our astrology too, the desired results are calculated from the moment of impregnation and not

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rely from the time of the visible sical birth. And in our ordinary monplace parlance too we do not the child's existence from after birth but actually recognise its stence from the very time it comes o its mother's womb. So too here. e Vasant Panchami marks what may call the embryo stage of the santa which is yet to come out in full-blown manifestation. For, the well-known symptoms which us about a woman's pregnancy, re are those recognisable symp- ns which tell us that Vasanta has eady come into the womb of Time d will manifest himself externally , in the very near future. And re- nising these symptoms, we rejoice and feel our hearts pulsating in tune with Sri Krishna's saying, in the Vibhooti Yoga (10th Chapter of the *Gita*):—

ऋतूनां कुसुमाकरः ॥

Amongst the seasons, my Vibhooti (i.e., principal manifestation) is in the shape of Vasanta the bringer-forth of the sprouts, the tendrils, the buds and the flowers.

Such then are the nature, the spirit and the significance of the Vasant Panchami festival which we are celebrating today. And such are the teachings of Vasanta to us. May all of us learn these lessons and their practical implications aright and put them into actual daily practice, to the glory of God and the resuscitation and rejuvenation of India. ॐ तत्सत्

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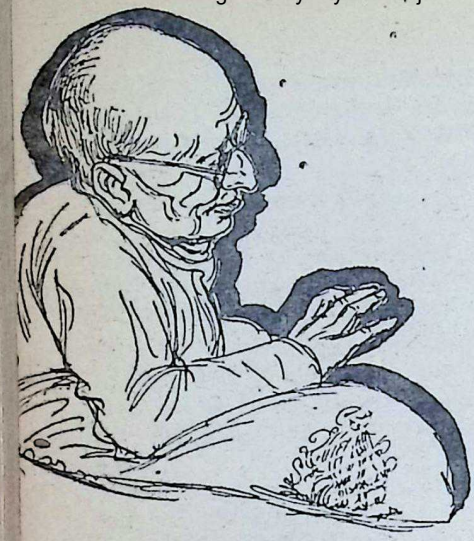

एतद्वै तत्

ETADVAITA

C. Rajagopalac

EVOLUTION is a beautiful word meaning gradual unfolding; not mere transformation, but a gradual unfolding of what was already there unseen in the previous state. This word 'evolution' is used in manifold contexts and for various purposes. But, here I am using it in the special biological use to which the word has been put in the English language.

All living organisms are believed by scientists to have descended from very simple original forms. The varieties of species on earth, the count of which goes into millions, was thought by Lamarck to be the effect of environment on original simple organisms. This theory of variation by environment was not accepted by Darwin who formulated his own theory of the origin of species. The Lamarckian hypothesis is contradicted by the acknowledged fact that acquired characters are not transmitted to the offspring. That theory of modification by environment the effective cause which has duced all the wonderful vari in living species has been there abandoned by science and, ins Darwin's proposition has fo general favour. Attempts have made to revive the Lamarckian t ry, but not with much success scientists. No widely accepted p of inheritance of acquired charact tics has yet appeared, and this b at the base of the Lamarckian h thesis, that theory is found unacc able.

Beyond doubt and univers accepted is the transmission congenital characteristics of living organisms to the offspring. factors that are transmitted are tained in the chromosomes of germ-cell nucleus. Germ-cells mixed when the parentage is m Some factors are missed and s kept up. The offspring of the s

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ents differ according to the ac-
ent of the particular factors re-
ining over and forming the off-
ing. Acquired characteristics are
transmitted by heredity as the
m-cells are not affected by the bodi-
fate of the individual. A man or a
rse may be deprived of teeth or
bs or even some internal organ,
t this deprivation does not affect
e germ-cell and is not transmitted.

According to Darwin, small varia-
ns *somehow* take place in some in-
viduals of a species; these indivi-
uals with the variations are most
vourably constituted as regards ada-
tation to environment and main-
nance of their struggle with other
ing organisms for existence; they
ve therefore the best chance of
rviving and they leave offspring
th those variations. Thus a new
ecies is formed with hereditary
aracteristics. This is what is called
atural selection'. On the basis of
is hypothesis Darwin builds up an
planation for the evolution of all
e species in this planet. This theory
ts considerable support from the
ssil species discovered in research,
d a kind of analogical proof in the
velopment of embryos of species
assing through corresponding stages
efore attaining maturity. Some links
e missing in the demonstration of
is theory as applied to man, but
ience is strongly inclined to accept
is theory of evolution as a satis-
ctory explanation for the origin of
ecies including man.

The whole of the big and specta-
lar structure of this theory however
sts on what may be called accident-
occurrence of inheritable mutations,

i.e., unaccountable variations in some individuals of a species, which are thereafter transmitted. How these mutations happen is left unexplained. The problem is therefore unanswered yet. Whereas Lamarck believed that mutations were direct reactions to environment, Darwin rejected this for good reasons and depended on unknown causes for accidental variation and thereafter environment helping survival by natural selection. The grand structure of the evolutionary theory rests thus on the assumption of a series of accidents. This is a weak point in the structure. The origin of the total personality of man such as we know him is therefore still a mystery.

The theory of evolution such as I have tried to explain seeks to knock down the belief associated with religion, viz., of divine design and special creation. The plausibility of the theory of natural selection and the voluminous body of evidence put forth in support of it practically stunned the supporters of divine design who capitulated unconditionally. But the question still remains unanswered how so many various mutations could possibly occur and furnish to environment a field for selection and survival of the fittest germinal mutation by heredity, and thus combine to produce man as we know him. Indeed the old mystery has only changed shape. The 'accidental' mutations and complicate combinations can be nothing less than a divine design, even a degree higher in subtlety than direct creation.

Realizing the unsatisfactory nature of the assumption of an almost infinite number of fortuitous mutations [illegible] the Darwi-

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nian theory of evolution by natural selection, some scientists invented a conception of a vital force which brings about specifically wanted mutations, the vital force being something taken for granted without any physical basis. This is in effect a reversion to Lamarckism at the germbase. But it is also near enough to the ancient theory of creation and divine design.

In the unrivalled Indian holy book, the *Bhagavat Gita*, there are these remarkable verses almost as if in anticipation of Lamarck, Darwin and A.R. Wallace:

Gita IX 8 and 10.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥
मयाध्यक्षेण प्रकृतिः सूयते स चराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥

"Using nature which is mine I create again and again all multitude of beings, keeping dependent on nature.

"In the scheme of my sovere nature brings forth everything, ing and unmoving, and keeps world going."

If we dive into the details o wonderful way in which bodily tions are performed by the resp organs, glands and nerve centres the mechanism by which the ch teristics are transmitted from p to offspring, the body we are so liar with becomes a matchless wo That each one of the thousand of this splendid wonder was th sult of a series of unexplained cidental mutations and of their servation and transmission by n of advantage in the environment that all these numerous evolu combined into one great evoluti make man as he is, truly passe lief. The mathematical figure of bability for this combined mu and survival would be infinite as any one conversant with the ory of probabilities can explain more one understands physiology contemplates on it, particularly man physiology with the com mechanism of the human mind more difficult it becomes to a a theory ultimately hanging by slender thread of a series of acci al mutations.

If the mutations are not accid what else can they be? Thus in effort to escape design, we land selves on an even more subtle more mysterious, more comp design, even as Darwin has hi pointed out in a grand passage great book, the *Origin of Sp*

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rein he pleads that his theory does minimise the part which Divine er has played in the creation of What is the power that works the mutations on which Evolu- hangs? That power must be writ- with a capital P. If we reject the ine origin of man and accept the rwinian hypothesis of evolution, have to accept a divine origin for mutations and for the infinitely e series of trials and errors which ulted in Darwin's man. We gain thing by way of simplicity of solu- n by this exchange, as far as one see; one divine design is substi- d by another design which must be divine, seeing that otherwise would be inconceivable. Scientific estigation thus takes us back to the instruction of the *rishi* of the Katho-panishad who leading the disciple into deep enquiry asked, किमत्र परिशिष्यते (What stands over there?) and add-ed: एतद्व तत् (It is indeed That) what remains unsolved and unseen is what we are seeking to find, viz., God. It always stands over as an un-seen and unsolved remainder.

How well the British poet has un-derstood the argument of the Upani-shads can be seen in these lines in which the piercing clarity of science and the ineffable simplicity of true poetry are so beautifully combined:

Flower in the crannied wall
I pluck you out of the crannies
Hold you here root and all in my hand,
Little flower—but if I could understand
What you are, root and all and all in all,
I should know what God is and man is.

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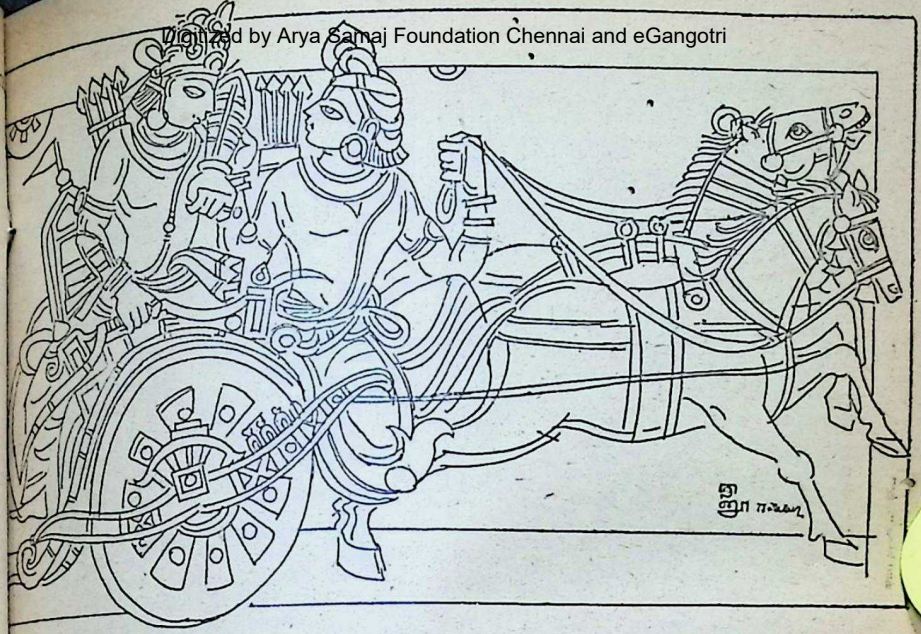

Bhagavad Gita Consoles–II

SWAMI CHINMAYANANDA

[The first part of this article appeared in the *Bhavan's Journal* dated August 18, 1963]

EVEN as the depths of an ocean, deep within each one of us is a region unaffected by the tumultuous uproars of our daily life. Ever it remains a calm seat of poise and serenity. Many great men in the world recognised this region and named it differently. President Truman called this the 'fox-hole in his mind' and took a retreat into it whenever he felt tired and vexed with the outside world. Gandhiji called this his 'small inner voice'.

With whatever name one may call it all those who have discovered its existence have unanimously declared that a dive into its peace and calm invigorates one's tired mind and soothens out one's tense nerves. According to our philosophy, this is the seat of one's intuition and an occasional plunge therein gives poise to one's personality, and adds a glowing dexterity to one's action.

To plunge into the deeper layers of one's mental make-up is to take leave of all the anxieties and fears of the daily life, at least for the time being. To eradicate these disturbing elements from one's mental atmosphere, one has to practise a great deal of self-control in life. The unruly thoughts which multiply endlessly should be securely harnessed and the

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Swami Chinmayananda

mind trained to glide over pleasanter thoughts which bring in harmony and peace. To achieve this, a sense of detachment with the worldly objects is essential, and this must, of necessity, presuppose a re-evaluation of the world-of-objects around.

It is to this re-evaluation of the world and its objects that one should turn all one's attention when faced with problems, crucial or casual. For most of us almost everything in life is a problem and not infrequently they do assume threatening proportions. Wherever we go, they seem to pursue us in some form or other and there seems to be no escape from their hydra-headed throttling clutches.

Problems arise when we fail to view situations in their right perspective. Overshadowed with ignorance and delusory misconceptions, balance and discrimination fly out from our minds, leaving behind selfishness and anger. This is because we li much on the superficial that our depths of peace and serenity bec alien to us. Identifying with the changing waves we have forgotten real nature of the ocean; const living the storms of the mind, we today foreigners to our own spi tranquillity.

Senses contact the objects and this contact sensations are born. such sensations are imperma and fleeting.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुः
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भा

The contacts of senses with ob O son of Kunti, which cause heat cold, pleasure and pain have a be ning and an end; they are imper nent; endure them bravely, O Des dant of Bharata.

(*Gita*, II.

Neither the senses nor the ob can themselves cause any sensati But when they come together, bac by our mental-intellectual ba ground, we are drawn into a play opposites like good and bad, joy sorrow, pleasure and pain, likes dislikes, heat and cold etc. This me evaluation and intellectual estimati though, no doubt, the noblest human faculties, are also the ro cause of all problems. Mind intellect as such are faultless equ ments. But unfortunately, thro them alone we had been accumulat our own past memories of experien called *Vaasanas*. And these *Vaasa* condition our intellect and its pur and as a consequence one's efficie ebbs out.

Bereft of its power of steady

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crimination, when this deluded equipment comes to play in the world outside, there is no sign of its inherent efficiency. Through indiscriminate living again and again we get loaded with more and more *Vaasanas*. Instead of turning us towards the Permanent and the Real amidst the transient and the fleeting, we are repeatedly made to identify ourselves with the ephemeral pleasures and pains. And we come to suffer thereby the endless tribulations of life.

Gita mainly advises that man should unburden his accumulated *Vaasanas* in his present life and learn to work freely without amassing fresh loads of it. To dispose of this burden the only method known is to stick to one's *Swadharma* and to learn to execute one's own duty even if it be devoid of merit.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मोभयावहः ॥

Better one's own "duty", though devoid of merit than the "duty" of another, well-discharged. Better is death in one's own "duty"; the "duty" of another is fraught with fear (is productive of positive danger).

(*Gita*, III-35)

Only thus can a man unwind himself off his own shackles forged by his own past bondages.

Ego and ego-centric attachments which form the primary elements in the *Vaasana* formations have to be surrendered at the altar of a higher and nobler ideal so that the sense-of-agency is removed from all our actions. When we learn to work without the sense of ego and possessiveness—the "I-ness" and the "my-ness"—no more fresh *Vaasanas* are added to our personality. In short, we transform ourselves into *Karmayogins*.

Another source of our daily problems is the natural tendency of the human mind to spin a web of relationship—father and son, brother and sister, husband and wife, employer and employee, teacher and student, etc. Thus the mind creates within it a sense of relationship, which includes the corresponding obligations. Caught within this web, we are never free from the anxieties and worries which are but its natural by-products.

The only way to shake ourselves off from this web is, again, to develop a sense of detachment. To achieve this, one has to contemplate deeply upon the nature of one's own Self, and Its right relationship with the entire cosmos around. When the realization dawns that it is one and the same Force or Grace that plays in multifarious ways in the pluralistic world, then one understands oneself to be but a tiny drop in the Infinite All-pervading Bliss-Power (or Bliss-Grace).

It is to this Knowledge of the Self that one must divert the rest of one's life's energies—to realize that, "I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Fountain, the Treasure-house and the Seed Imperishable."

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥

I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure-house and the Seed Imperishable.

(*Gita*, IX-18)

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From this knowledge will arise detachment from the objects-of-senses, absence of egoism, balance in pleasure and pain.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection on) evil in birth, death, old age, sickness and pain.

(*Gita*, XIII-8)

The Self is the friend-of-the-self of one who has conquered one's self by the Self, but to the Self that has not conquered the self, this unconquered Self becomes an enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

The Self is the friend of the self for him who has conquered himself by the Self, but to the unconquered self, this Self stands in the position of an enemy like the (external) foe.

(*Gita*, VI-6)

With a controlled self, one attains quietude. Dualities in life cannot thereafter overpower him. This *Yoga* removes him from the union with pain. The disturbances of the superficial cease to bother him, and he comes to realise the serenity and peace that is the true nature of his innermost core, the Essence.

The only means for attaining this is to fly unto Him for refuge, with all our being!

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि
शाश्वतम् ॥

Fly unto Him for refuge with your being, O Bharata; by His gra you shall obtain Supreme Peace (an the Eternal Abode.

(*Gita*, XVIII-62

Fix the mind upon Him, abandoning all *dharmas*, to take refuge Him. And the Lord proclaims aga and again that 'He' will liberate from the trap of all sins.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्र
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि
शुचः

Abandoning all Dharmas, (of t body, mind and intellect), take refu in me alone; I will liberate thee fr all sins; grieve not.

(*Gita*, XVIII-6

Srimad Bhagavad Gita brin solace to our raving minds, balm our injured egos and relief to o over-wrought brains. Gita has n quack remedy for the maladies th beset us. She seeks to eradicate t very cause of the malady and hen is it necessary to have patience, per severance, and great faith in t values preached by her immort words. In the Gita-way-of-life pro blems are nil. In the fire of Gita knowledge, ignorance with all its mi conceptions is reduced to ashes.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत।

Therefore, with the sword of knowledge, cut asunder the doubt regardi the Self, born of ignorance, residing i your heart, and take refuge in Yog Arise, O Bharata.

(*Gita*, IV-42

He who is true in heart and speech; Who seeth none but the One Lord, Such a one, Nanak, is Brahm-gyani.

—Guru Arjan Dev

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DR. R. R. DIWAKAR

Sri Purandaradasa and the Universality of his teaching

"Come what may, but let the Lord's mercy be on me."

* * *

"Neither fear nor favour of the whole world can affect the devotee whose heart is fixed in the Lord."

* * *

"Endless is anxiety and worry till my mind rests in the Lord."

* * *

"See the Lord with the inner eye, the Lord of the three worlds."

* * *

"Depend not on the fleeting fortune of the day; the Lord's feet alone are Eternal. Blessed am I, having seen the Lord with my own eyes."

THUS burst forth in thousands of melodious songs, the wandering minstrel Purandaradasa of Karnatak speaking the universal language of man aspiring to attain the feet of God. He lived and wrote and sang as far back as the sixteenth century (1480 to 1564); yet his songs retain the freshness of the Indian nightingale (*bulbul*) at dawn, his language has the familiarity of our daily talk, and his teachings have the homeliness of intimate whispers.

The name *Purandaropanishad* given to his works is a fitting tribute to all the great qualities which his songs have in abundance. He is said to have composed about 4,75,000 songs. This figure might well be a result of what Max Muller has called a "dialogic process", which operates in such cases. Only a thousand and odd, however, are available today. It is obvious that the popular image of this great singer is that of one who renounced everything for the love of God and hence every word he spoke was a song and every song he sang was a sacred *Mantra* which led him nearer and nearer to God.

And at last he could testify to the Eternal Presence—"Blessed am I, having seen the Lord with my own eyes."

Strangely enough, the quality of universality arises out of the depth of individuality. We should not be led away by the word "universal". Any experience or appeal has to be human and therefore intensely and genuinely individual in the first in-

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stance. The expression of such an experience in terms which go home to the heart of humanity, irrespective of differences in land or climate, language or religion, sex or class, is really what invests the experience with the quality of universality.

Some experiences of human beings all over the world are basic and common to *Homo Sapiens*. Common is the origin of man, common is his course of evolution and so is his destiny too. Therefore, such basic experiences thrill every heart—more, every mind, and touch every human being when expressed in a way which appeals to all.

Not every one however, has the power of proper and felicitous expression. It is a rare gift. While the capacity to appreciate what is appealing to all is almost universal, the power of expression is found to be very rare indeed. In India, we had had in almost every important language minstrels of the type of Purandaradasa who spoke to the heart of the masses in a language which went home and elevated them.

The most recent instance in India of a great genius who spoke a universal language was Dr. Tagore. It is true that he had had far more and greater talents than that of a singer and a minstrel. But his talents as a composer and singer of devotional songs were of a piece with those of Kabir and Tulsi, of Mira and Narsi, of Tukaram and Vemana, of Avvai and Kanaka. He was a Bengali born and bred in the neo-Hindu tradition of Brahmoism, of Upanishadic teaching and of deep devotion. His appeal like the appeal of the saints and singers of the class mentioned above is not restricted to or language or caste or creed or clim Whichever the deity of their devo tion, whatever the language of thei song, their appeal is universal an moves man all over.

The best of the songs of Purar daradasa belong to that class poetry. It is the very perfection pure and selfless love flowing a floating to the feet of God and n mere poetry or song. It is the spir tual experience of a seeking hum soul yearning to meet the Lord mo than the emotion of love—and th is "the universal" in essence.

The soul set out on this kind constant search transcends all indiv dual existence and links itself with the Infinite in the finite, th Eternal in the transient. Infinite a the variations of this theme and eac singer has a fresh and original tune play. It is thus that the symphon goes on and the human mind find consolation and peace in it whenev it seeks guidance and relief from th dreary life of struggle and frustratio trouble and turmoil.

Purandaradasa however, was mor than a poet and far more than singer. He was the first great compo ser of what is called the Karnatak o South Indian school of music i India. This school of music has th enviable tradition of jealously guard ing the purity of what is essentiall "Indian music" without the admixtur of extra-Indian influences.

In this sphere his name is one t conjure with. No one of note i Karnatak music begins but by payin a tribute to him. Tyagaraja, a

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Andhra who was one of the greatest modern composers of Karnatak music, mentions him as one who influenced his early compositions profoundly.

There is another great and significant trait about Purandaradasa. It is well-known that the masses in India were generally innocent of the classical language which was Sanskrit. And all the treasure of religion, of philosophy, of ethics, of spiritual teaching lay locked up in the Vedas, the Upanishads, the *Gita, Ramayana, Mahabharata* and so on.

This is the richest heritage that any people in the world can boast of. It is not merely ancient and as old as about three thousand years—especially the Vedas and the Upanishads—but it is profound and comprehensive. The truths are true to experience and Aldous Huxley rightly calls them "perennial philosophy".

Purandaradasa belonged to that fraternity of *Daasaas,* the servants of God, who mercilessly plundered Sanskrit treasures of thought, emotion, and spiritual knowledge which were locked up for ages and invited the masses to the richest feast ever served in Kannada.

It is said that traditionally there have been two classes of teachers of the Vaishnava doctrine and devotion, namely the *Vyasakoota* and the *Daasakoota.* The former taught through the medium of Sanskrit and was naturally restricted to those who could understand that great language, the language of the gods. The latter taught in Kannada, the language of the masses. While Sanskrit was like the Ganges available to a few living near about the banks, Kannada was like the numerous canals which took the sacred waters to the fields and homes of the farthest and the poorest.

Kannada is as old as the Christian era. Long before Purandaradasa, many are the poets and writers who fashioned the language into an easy instrument of mass communication. Especially in the eleventh century and onwards, we find numerous *Shiva Sharanas* dedicated to Shiva, bursting forth in Kannada aphorisms, the *Upanishadic* and *Agamic* truths and deep human experiences. About thirty of them were women. Most prominent and recognised as the foremost among them was Allama Prabhu. He was the President of the *Anubhava Mantapa,* the Hall of Realisation, organised by Basava, the inspirer of all who assembled in Kalyan.

Purandaradasa was the disciple of Sri Vyasaraya, a great name in Sanskrit scholarship and *Dwaita Vedanta* in those times. He had influence over the contemporary rulers in the Vijayanagara empire. Purandaradasa is designated as "Guru Purandara" by the whole of Dasa brotherhood. He is easily the most prominent among them. The tradition of the *Daasaas* is a continuous and living one. No one yet born has been able to rise above him either in composition, in teaching, in melody or lucidity and simplicity of language.

He lived to the ripe age of 84, and his life was an eventful one. He was a jeweller and known as a miser. But a certain incident in his life converted his love of gold into love of God. To a certain extent, his somewhat

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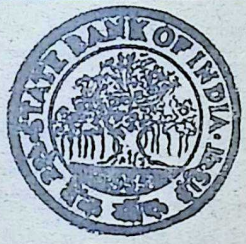
generous wife was instrumental in his spiritual change of the otherwise greedy Brahmin. For once the course of his life was changed and he became a devotee of the Vithal deity of Pandharpur. He was initiated by Sri Vyasaraya. He adopted the pen-name Purandara Vithala and composed and sang in Kannada numerous songs which are called *keerthanaas*.

Their central theme is life and its truths and the aspiration to rise to the feet of God Supreme. This is a universal theme. The intensity of Purandaradasa's yearning, his depth of devotion and his constant *Saadhana* led him to progressive spiritual realisation. His mastery of musical science, his dedication to a life of teaching and preaching to the masses, his identification with their joys and sorrows made him sing in a language which could be understood by all.

That is Purandaradasa—that is how he could sing, "Blessed am I, having seen the Lord with my own eyes". That is how he could lead millions to the gates of Heaven—by words at once simple and charming, by music which is enchanting and by a divine inspiration which is universally elevating.

That man is blind within and blind without,
Though he pretendeth to sing of the Lord
And performeth ritual washings and puts on caste-marks,
If in his heart he runneth after Mammon.

—Namdev



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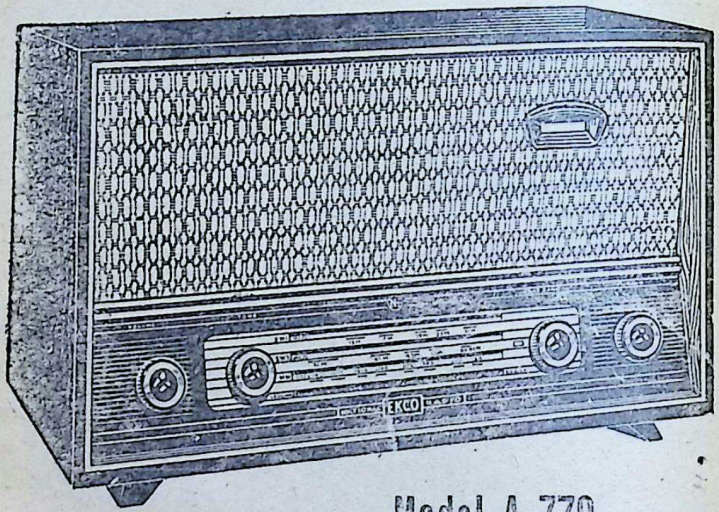

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Purandaradasa's melodies and rhythms may appear simple but it is the simplicity of great art... a perfect synthesis of bhaava, raaga *and* taala *...even to this day practice lessons in Karnatak music include his* svaraavalees *and* alankaaraas.

The Music of PURANDARADASA

Prof. V. V. Sadagopan

FATHER of Karnatak Music, saint, philosopher and teacher, Purandaradasa revolutionised the teaching and practice of music and laid the firm foundations on which Karnatak music stands today. It was left to Tyagaraja who came two centuries later, to complete the work which Purandaradasa had begun.

यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

Whenever *Dharma* declines and *Adharma* preponderates, then do I send forth myself.

Purandaradasa is believed to be an avatar of the heavenly sage and minstrel Naarada. It is the Divine Law that the Lord Himself incarnates or sends forth His messengers into this world in times of peril to *Dharma*. The peril in which the divine art of music found itself in the early years of the 16th century could well be imagined.

True, the Vijayanagar empire had

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solidated itself and helped pre-
e the Hindu Dharma; true
ugh, the royal court had its fill
scholars, musicians and musicolo-
s; but music itself, as one gathers
m contemporary evidence, was
ding to become the handmaid of
onism. A cleavage would seem to
e developed between court-music
th its frills and furbelows and true
sic which, in the Indian view of
art, is not so much for entertain-
nt as for exaltation of the spirit.
s an offering to God.

t was at this juncture that Puran-
adasa appeared on the scene. The
d-inspired songs that poured out
his lips, that he propagated
roughout the length and breadth
the country, restored *lakshya* to
sic and made it live in the hearts
d minds of the next few genera-
s. Vijayadasa who came in the
century continued the tradition,
Tyagaraja who came another
tury afterwards and was faced
h a more or less similar situation
Tamilnad—a preponderance of
brary music over art music—had
randaradasa's songs as models to
ulate and improve upon.

Tyagaraja himself acknowledges his debtedness to Purandaradasa in an roductory verse of his *Prahlada bhakti Vijayam*. Both affirm un-ivocally that the path of over-histicated music which is bereft of ine refinement and devotion to d is not the right path.

Kelano Hari taalano
Raaga-melagaliddu premavillada
Gaana.

The Lord will not listen to, He will bear, that music which is devoid of devotion, however well-dressed with instrumental accompaniments it might be."

Tyagaraja echoes the same sentiment in his famous song, "*Sangeeta-jnaanamu bhaktivinaa sanmaargamu galade.*"

Music without devotion is not the right path.

Throughout the vast repertoire of Tyagaraja's songs we find innumerable such echoes of Purandaradasa, not only in verbal but in musical thought as well. His whole life and his conduct, not to speak of his songs, were shaped on the model of Purandaradasa. It must be remembered that both were great masters of the art of music both in its practical and its theoretical aspects, and were not mere devotional singers.

It was Purandaradasa who systematised the practice of the art and science of music in the South and bequeathed to us soul-stirring *Keertanaas,* also known as *Daasarapadas* or *Devaranaamas*, of classic beauty and charm. His songs present to us the distilled essence of *raagas.* To initiate people into the mysteries of *raaga,* to familiarise them with the pictures of *raagas*, each with its distinctive contour and ethos, I cannot think of any better method than to make them listen to the *Keertanaas* of Purandaradasa.

The music of his songs, however, has suffered seriously on account of lack of continuity in oral tradition and paucity of records in notation. In the Telugu and Tamil countries his melodies were assimilated to a great extent in the *Sringaarapadas* of Kshetrajna and in the *Kritis* of Tyagaraja and his contemporaries.

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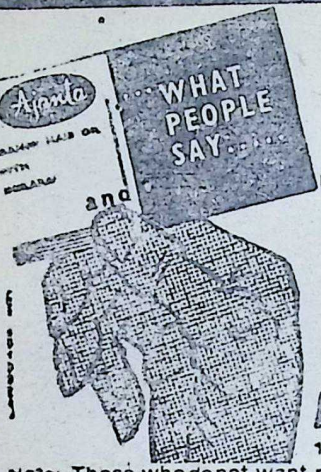

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With the Kannada-speaking people, wever, the loss was of a different ture. The tendency over there has n to overemphasise the verbal as- t to the detriment of musical ues. As a result, it has become ex- mely difficult to come across fairly iable versions of the music of randaradasa.

He is known to have composed ur lakh seventy-five thousand songs cording to his own words in his ng, *Vaasudevana Naamaavaliya.* viously, each one of them could t have had a different musical ucture, *Dhaatu* or *Varnamettu* we call them. There were, it would pear, a few hundred archetypes in me 60 *raagaas* which are known to ve been current at the time, and would be reasonable to suppose t there were hundreds of songs in h such archetype.

If as a result of my investigations am able to rescue, say, sixty tunes the authentic tradition, I shall nsider myself lucky. By authentic rsions, in the context of remoteness time and discontinuity in tradi- on, I mean those drawn from a deep- and purer strata than are normally ailable nowadays, and can be ac- pted as plausible.

Purandaradasa's melodies and ythms may appear simple but it is e simplicity of great art. His langu- e is mellifluous and his composi- ns are examples of a perfect nthesis of *bhaava*, *raaga* and *taala*. peaking generally, our present-day sic needs direction and purpose, d these may be supplied by draw- e inspiration from the old masters, among whom there was none greater than Purandaradasa.

The patron and critic (so-called) can perhaps afford the luxury of complacency, not so the serious student who is concerned with the future of the art. He has reason to be appalled by the tremendous amount of waste and wilful neglect that obtains in the field of music. There has, no doubt, been a rise in the general level of technical proficiency and even virtuosity, but this has been, in most cases, at the cost of artistry and spirituality.

Unless we look sharp and restore essential values to our music, it may soon be lost in the desert sands of acrobatics and exhibitionism. May the spirit of Purandaradasa guide us along the right path.

The story of Srinivasa Naik who renounced all his worldly possessions and became a Haridaasa named Purandaradasa is too well known to need recapitulation here. Presumably, he had some formal training in music, earlier or later. But such phenomenal souls need very little training, as we know in the case of Tyagaraja.

Purandaradasa's mastery and intuitive powers enabled him to compose and sing not only *Keertanaas* in praise of the Lord but to consolidate, systematise and lay a firm foundation for the teaching, learning and the practice of music in the South. Even to this day, practice lessons for students of music include his *svaraavalees, alankaaras* and *geetams*.

To be fair to the great teacher, it must be said that *svara* exercises were meant by him not to be taken up [illegible] later, after

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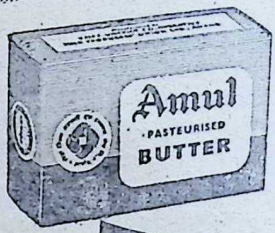

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eriod of initiation in *sruti, laya raagabhaava* directly through *Keertanaas*. His other scholarly positions include *soolaadis* which not very well known, but a few them are fortunately available in ation as well as in oral tradition. It is regrettable that *soolaadis* as g by the generality of *Haridaas* today do not reflect a high ndard of music. On the other hand, the professional musician this sical form is practically non-exist. Intensive research will, I hope, ing out the true form and spirit of *soolaadi*.

Soolaadi is a *taala-maalikaa*, sometimes a *raaga-taala-maalikaa*. The anings attributed to the word, *soolaadi* appear rather far-fetched and ciful. One, for instance, is that it a corruption of *sulu haadi*, meaning "easy path." The *soolaadi* is anything but easy. A clue to the origin the word would seem to lie in e fact that the well-known seven alaas of Karnatak music are called *laadi-sapta-taalaas*, meaning either e seven taalaas of *soolaadi*" or "the en taalaas beginning with *soola*." The *soola taala* exists even now the North. Varieties of *prabandha* composition) known as *sooda* (or *ula*) existed in the medieval period, d it was not unusual for a *prandha* to be known by the name of *taala*, or *vice versa*. Probably the w type of composition was a compund of many varieties of *sooda rabandha* employing different *taala*. Or, in the alternative, if we realise at the *soolaadi*, which is a *taala*alika, employs some or all of the *oolaadi taalaas*, the *Prabandha* taking the name of the *taala* group in which it is set is understandable.

Matya taala is the equivalent of *soola taala*, consisting of ten *maatras*, and what we call *jhampa* or *khanda chaapu* is also *matya*, strictly speaking (This *taala* is a favourite with Purandaradasa). *Soola* or *matya* was perhaps the first in the group in the distant past, and hence the *aadi* (etc.) *sabda*. (In the well-known *ghana raaga panchakam*, *Naata raaga* occupies the first place now, but *Sree raaga* once held the pride of place.)

The *Keertana* form which Purandaradasa largely employed, with its *pallavi*, *anupallavi* and *charana* divisions, provided the basis for the compositions of later composers like the musical Trinity in whose hands it developed into what is known as the *kriti* today. Most of our *raagaas* which have a long tradition evoke emotional response, including *ghana raagaas*, *prasiddha raagas* and *rakti raagaas*, have come down to us from the time of Purandaradasa.

I shall not attempt here to enumerate them as any text-book will give them. Though the names of some of them have changed in the course of these centuries, the *raagaas* themselves with their distinctive *sanchaaraas* and *gamakaas*, have remained more or less unchanged. King Tulaja, author of *Sangeeta Saaraamrita* (18th century), quotes Purandaradasa's *raaga* idioms in support of *lakshana*. Subbarama Dikshitar, early in the present century, gives some of Purandaradasa's compositions, including *soolaadis*, in his monumental work, *Sangeeta Sampradaaya Pradarshini*.

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In the matter of refining and promoting folk melodies into classical *raagaas* too, Purandaradasa was the pre-runner of Tyagaraja. *Kuranji, Navaroj, Maanji* (*Manjisa Bhairavi*) and *Saindhavi* are but a few examples. The great composer has also pressed into service North Indian *raagaas* like *Hindustani Kapi, Julap,* etc. It is difficult, however, to assert that the printed books or manuscripts, or even the available oral traditions, indicate the same *raagaas* as those in which the composer sang them.

In the matter of *taala,* the *sooladi sapta taalas* (already alluded to) which, along with *aadi* and *chaapu taalas,* form the most aesthetically significant part of the *taalas* of Karnatak music today, owe their currency to Purandaradasa.

Another type of his compositions is the *Ugaabhoga* which is said to be a corruption of the compound word, *Udgraaha-aabhoga* (the first and last parts of a *prabandha*). As extant today, it has no fixed *raaga* or *taala* and is sung as metrical verse in any *raaga* of the singer's choice. There are also *vritta-naamaas* in which verse and song alternate.

It was Purandaradasa who introduced the *Maalavagaula* scale (*Bhairav Thaat* of Hindustani music) for practical lessons for students of music. His contemporary Ramamatya, the grammarian, speaks of the *raaga* as the very best among *raagaas* (*raagaanaam uttamottamah*). Some years later, the great Tansen refers to the *raaga Bhairav* as the *aadi raaga.*

The flood of *keertanas* with which Purandaradasa inundated the whole of the South, going from place to place, singing and dancing in ecstasy, propagated not only *Rakti* (another name for *raaga*) but also *Bhakti* which is an expression of spirituality. The thread was taken up later by Kshetrajna, Ramadas and Tyagaraja and we are all the richer for it now.

Classical music at its best is improvisation, no doubt, but it must have its moorings in the tradition embodied in the compositions of Purandaradasa, Tyagaraja and other masters. Purandaradasa's songs are good for the average listener also in that they have less of sophistication and have an elemental quality about them. They make us sing and dance, very much in the same way as the Haridaasaas of old used to do.

Modern man would do well, I think, to go in for weekly, if not daily, doses of song and dance to relax his tensions. By paying homage to eternal spirits like Purandaradasa, we would only be fortifying ourselves. Much of the ills of society would vanish if only we could disinhibit ourselves by singing and dancing in the spirit of a Jayadeva, a Purandaradasa, a Chaitanya or a Meera.

Chaitanya of Bengal was a contemporary of Purandaradasa. So was Swami Haridas of Brindavan in the North (*guru* of the matchless musician Mian Tansen) whose transcendent music dedicated to the "Emperor of Emperors", Emperor Akbar had occasion to hear and marvel at. Later, there came Meerabai, Tulsidas, Kabirdas and others. Nearer home, in adjacent Maharashtra, Sant Eknath is said to have been greatly influenced by Purandaradasa's songs. Purandaradasa thus appears to have

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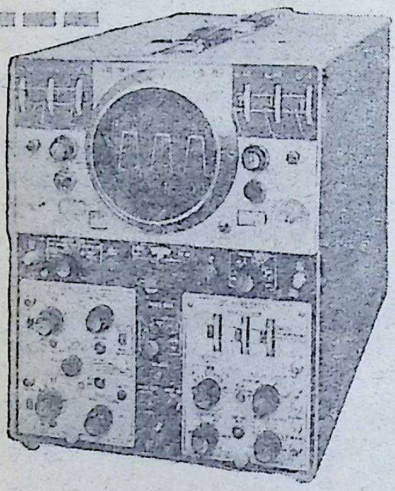

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seen at the vanguard of a country-wide religio-aesthetic revival.

Purandaragad, where the saint is said to have been born, is a fortress built on top of a hill, about thirty miles from Poona. The fort was the scene of many a battle later on in Shivaji's time. Nothing, however, remains there now of the old town, except the fort walls and two temples, one in the lower fort dedicated to Purandareshwar and another, right on top of the hill, to Kedareswar (both are Shiva *lingas*).

Purandaradasa's mother-tongue was Kannada, and it was in this language that he sang almost all of his songs. Their greatness, however, transcended barriers of language and they came to be sung in the Hindustani style of music also. Even today there are Haridaasaas who sing some of his songs in Hindustani *raagaas* with the full import of their *bhaava*.

Generally the songs are sung well in *khayal* style also, but there are singers who use his texts as pegs on which to display their music, much in the same way as some Karnatak musicians treat (or ill-treat) them with their "clever" manipulations, in any *raaga* or *taala* they like, and in any manner they are pleased to.

Purandaradasa is the most outstanding among Haridaasaas known as the *Daasakoota* of Karnataka. There were others before him and after him. They were all dedicated souls who worked for the preservation of culture and spirituality in those troubled times.

The Karnataka Empire with its capital at Vijayanagar (modern Hampi) was founded in the first half of the 14th century as an answer to alien domination and disruption. Krishnadeva Raya was the most celebrated among the Karnataka kings and it was during his time that Purandaradasa took to renunciation. Before turning Haridaasa, Srinivasa Naik, the influential merchant prince, a *crorepati*, often visited Vijayanagar and moved on terms of equality with the princes and noblemen of the kingdom. One can well imagine the sensation which must have been caused when one fine morning, the Kubera of Purandaragad walked into the highways of Vijayanagar singing and dancing in ecstasy, and his children following behind. (They too became *Haridaasas*). They had forsaken their all and chosen to live on alms. Their beggary was self-imposed for spiritual ends, not only their own, but of all mankind. By remembering them we elevate ourselves.

A word to my fellow-students of music. Let us not stop with lip-service to the Father of Karnatak music. Let us try to tread the path shown by him, if not fully to the extent of his complete surrender, at least in the spirit of our approach to music. Let us remember this: He gave us our *raagaas*; he gave us our *taalaas*; he gave us the direct method of teaching and improved techniques in music; he gave us the gout of music; and he gave us Tyagaraja.

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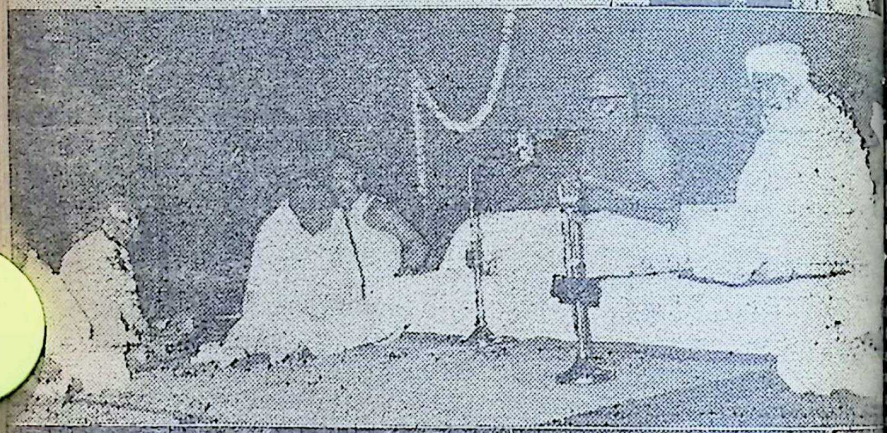

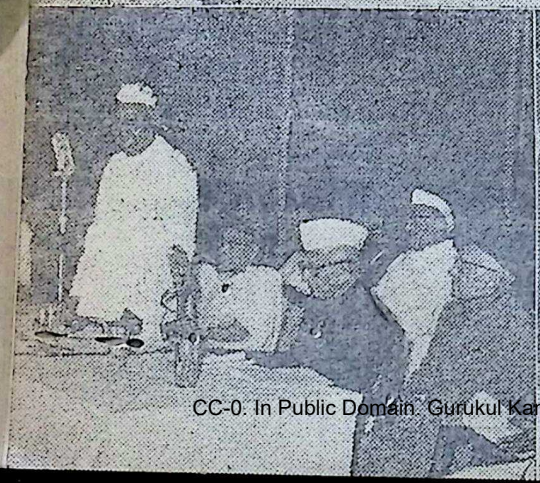

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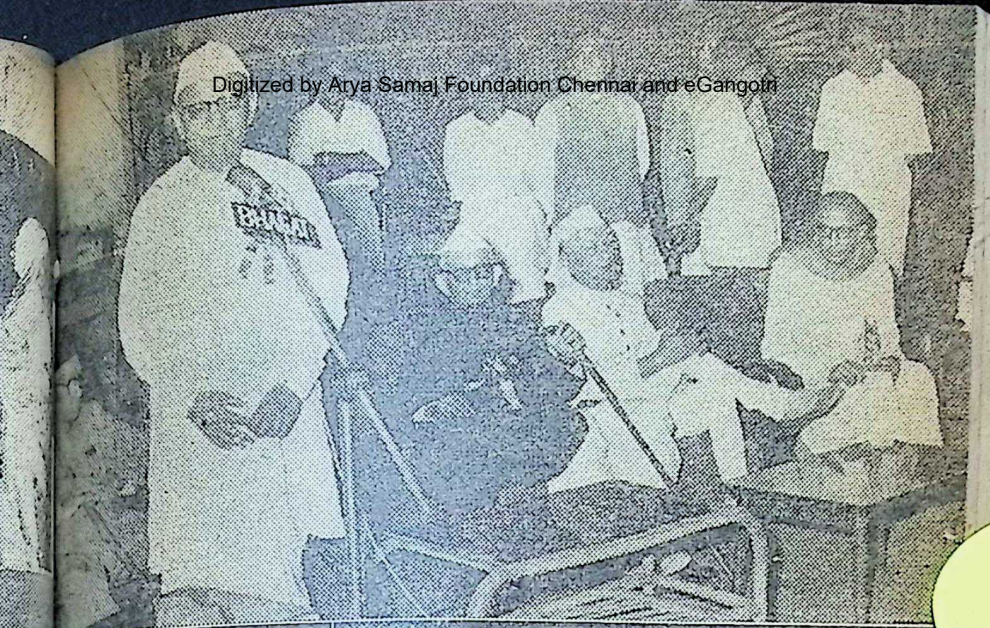

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Lalbi, Kulapati Munshi, Sri
R. Diwakar, Sir H. V. Diva-
a and Prof. P. Sankaranarayan-
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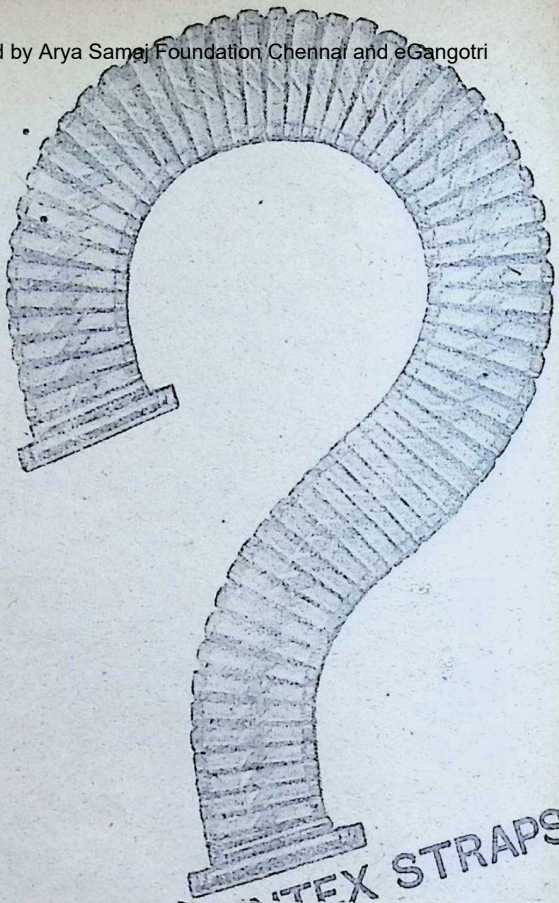

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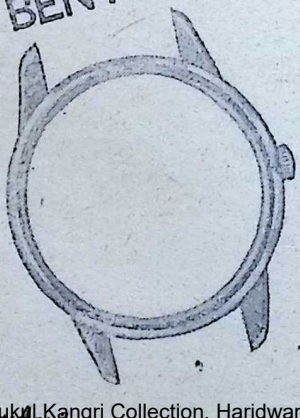

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KRISHNAVATARA

K. M. MUNSHI

CHAPTER XXXVIII

How to Win the Bride

CITY, as splendorous as Amravati, the home of the gods, had sprung up on the bank of the Ganga to house the royal visitors to the *swayamvara* of Draupadi.

It was a city of tents, shamianas and huts, adorned with banners, pennants and distinctive flags of each royal house; a city crowded with chariots and elephants, horses and bullock-carts, in which men walked about briskly or lay lazily on the grounds.

Several kings had opened free kitchens where, besides their retainers, Brahmans and the poor were provided with food. Generosity in kings was a measure of their importance.

Srenis or guilds of traders had set up improvised marts to tempt customers. To amuse the large crowds which gathered the day long, acrobats, jugglers and wrestlers vied with each other. Astrologers went about telling the fortunes of others and to make their own. Learned Brahmans and ash-covered ascetics drew the homage of the crowds, as they were escorted to the distinguished visitors who were awaiting their advice or blessings.

●●●

In a large shamiana, Duryodhana, the Crown Prince of Hastinapur, lay on a mat, clothed only in suspenders. He was having his muscular body rubbed with oil by the two wrestlers who always attended on him. An expert warrior, he made it a point to keep his limbs in perfect suppleness, ready at a moment's notice to wrestle in body combat, wield the mace or shoot an arrow.

Patiently though he lay under the deft fingers of the wrestlers, his mind was restless with impatience, thinking of the *swayamvara* which was to come off two days later. His whole future depended on winning Drupad's daughter as a wife.

No one in Kampilya appeared to have expected that the Kurus would accept the invitation. King Drupad, his host, was cool, though correct, in his reception of him. But that was nothing surprising in view of his known hostility towards the *Guru* of the Kurus, Dronaacharya.

When they actually arrived, huge crowds had also gathered to see what he and his brothers were like, and his name was whispered from mouth

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to mouth. Their arrival had created a sensation, and that was all he wanted.

Duryodhana's party had been one of the largest to arrive and the most imposing. It consisted of about thirty of his brothers and his four maternal uncles, the Princes of Gaandhaara, all of whom, except Shakuni, the eldest, were stalwart and fine-looking.

Karna, his closest friend, driving his own chariot with god-like grace, as was usual with him, had also attracted universal admiration by his handsome face and dignified bearing.

His friend Aswatthaama of matted looks and fierce mien, son of Dronaacharya, the arch-enemy of Drupad, had drawn the greatest attention of them all. Unable to restrain their curiosity, people had rushed to see for themselves the warrior son of the warrior father. But his arrogant mannerisms had done little to create a favourable impression. Many, he could see, cursed the unwelcome guest under their breath.

For the first time, the dark night of frustration which had been his life so far, was opening into a new dawn, thought Duryodhana, as he was being kneaded by the expert hands of his massagists.

All these years he had had to suffer in silent agony, a victim of cruel, evil planets, cribbed and confined within the walls of discipline. True they had been raised, long before he was born, by the stern and terrible Grandfather and by the imponderable but stifling influence of that deathless woman—the most Venerable Mother.

For a moment Duryodhana's mind dwelt on this ancient great grandmother whom he only saw on some formal occasions as a distant of sinister might. He had nev ed to wonder how she, who moved out and saw only a fe ple, could inspire so much exercise so great an influence.

As Duryodhana looked back past, he could not help wo how things had transpired to him look wrong every time h to do the right thing.

All the frustrations, he co arose from his father having born blind. According to canons of the Aryas, Dritara was, in consequence, barred fr throne, barring him also. Tho was in every way fit to be kingship had been beyond his

Again, the gods had deal another dirty trick. In his chil when, in spite of the bar, he w pected to be the Crown Prin future had been marred. The G father and the invisible Mothe brought the Five Brothers int family and accepted them a heirs of his uncle Pandu, th Emperor.

The Five Brothers were hand charming, brilliant each in his way; but so was he. Yet they the affections of all in Hastin even his own mother's. The G father and the Venerable M were openly partial to them.

Of these brothers, Duryod could never forget that he Bheema, the second one, the He had been the curse of his life spite of his best efforts he never excel him in strength; bully never missed an occasion to

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him and humiliate him by jibes and

unts.

The Five Brothers had no business be where they were, Duryodhana s convinced. The palace gossip had that they were not the legitimate ons of his uncle. He believed it to be ue. In trying to deprive them of heir position, therefore, he was only estoring the scales of justice—nay, efending *Dharma* itself. But for a ong time all his attempts to eliminate hem had gone wrong.

He was, however, lucky in his riends—Karna, the charioteer's son, rave, handsome, skilful, counter- alanced the charm and skill of Arjuna, the third of the Five Brothers; he brave Aswatthaama, through whom he had bound his father, Drona, he great military leader to himself. His uncle Shakuni, the master strate- ist, was more than a match for all he other diplomats of the court put ogether. His younger brother, Dushaasan was an extremely re- ourceful and energetic young man eady to carry out his plans.

Unfortunately, nothing had been of any help to him against these Five Brothers for a long time. Once, in a diving competition in the Ganga, he pressed Bheema down in the flood choking him to death, but curiously the fellow had walked into Hastina- pur a few days later, hale and hearty, to be hailed by everyone.

Ultimately he had been driven to lan their assassination. He had em- ployed a gang of roughs, whose loyal- ty he had secured by spending large sums of money. But Vidura, that saintly hypocrite, had discovered the conspiracy, and the terrible old man had intervened. All that had happen- ed was that the Five Brothers were banished to Varnavat.

Then it was that he had to take the most fateful decision of his life. His face lit up with a smile. How wonderfully had the plan succeeded!

Thanks to the ingenuity of his un- cle Shakuni and the skill of the Yaksha, Sthunaakarna, a mansion of lac and sulphur was built at Varnavat to house the Five Brothers when they went there. They went there, lived in the palace. It was burnt down over their heads, thanks to Purochana, though, the loyal man that he was, he himself had been burnt to death in discharging his duty.

He was anointed the Yuvaraj in the place of Yudhishthira. He had thus successfully taken the first great step of his life.

But even then his ambition re- mained unfulfilled. His path as a Yuvaraj became thorny. He was distrusted by many. His wishes were thwarted. His plans went wrong. Even his *Guru,* Dronaacharya, was not invariably helpful. Why, the other day, he deliberately humiliated him by restoring Pushkar to Chekitaana, converting his great victory into a foolish adventure, was more than he could imagine.

In despair, he had waited for a new chapter of his life to be opened. Waiting impatiently in many bitter moments he had even offered prayers to Yama, the God of Death, to take away Grandfather and the Venera- ble Mother to the Land of the Manes, and his own father too!

Unexpectedly was it opened, the great opportunity in his life came.

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King Drupad invited the Kuru Princes to the *swayamvara* of his daughter. Straightaway he decided to accept it and win Drupad's daughter—without the approval of Dronaacharya, if need be.

If he won her, of which he had no doubt, Grandfather or no Grandfather, he would immediately emerge as the uncrowned king of Hastinapur. He might even get his father to retire. He would then assume the royal status.

The path to *Chakravartiship* would then be open before him. He would follow it up with an *aswamedha* sacrifice on a grand scale, as his great ancestor Bharat had done before him.

The planets turned propitious. The obstinate Acharyadeva yielded. Even his wife, generally so ineffective, helped him to win the friendship of Krishna. The cowherd, undoubtedly a powerful factor in Aryavarta, would now be on his side.

He smiled at his own cleverness. If the Five Brothers had been alive, what would they not have done with the help of their cousin Krishna?

He had no doubt that the Princess of Panchala would choose him as her husband. What better lot could Drupad's daughter have than to be the consort of Chakravarti Bharat's heir, the Crown Prince of Kuru's vast Empire?

Duryodhana's thoughts wandered off to his wife Bhanumati. She had extracted a promise from Krishna that he would secure facilities for his uncle, Shakuni, to press his suit. She was a fine woman, this little wife of his. Even after he married Draupadi, he would never forget—he pledged to himself.

But, would Krishna keep his promise? There he was, as difficult to understand as ever. He loved his cousins, the Five Brothers, and no doubt suspected him, Duryodhana, having got rid of them. But he had the reputation of keeping his word. He would not, therefore, break the promise which he had given to his adopted sister, Bhanumati. It was really very, very clever of his wife to have won the affection of so astute a person.

Time passed. The wrestlers continued to massage his body. But his impatience grew. Why had not Uncle Shakuni returned by now? Was the cowherd playing a trick on him?

He listened to the coming footsteps. Here he was—his long-awaited Uncle. These steps, as heavy as ever, could only be his; so was the familiar loud breathing. It was curious how Uncle grew fatter day after day and with it cleverer and more clever.

With a smile, Duryodhana greeted his fat uncle with his waddling body and small cunning eyes and ingratiating smile which could never conceal the craftiness behind.

'What did he say?' asked Duryodhana, as he dismissed his attendants and sat up, his body glistening with oil.

'He is ready to keep his promise to take me to Draupadi. But he thinks that it will be difficult to persuade her to choose you,' replied Uncle Shakuni, rubbing his hands almost gleefully at the cloud of disappointment which came over his nephew's face.

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'Oh, is he up to his tricks again, e cowherd? Why would it be diffi- lt for him to help?' asked Duryo- ana.

'Now, Duryodhana, how many mes have I to tell you to keep your ngue under control? He is not a owherd",' said Shakuni with em- hasis. 'He is Krishna Vaasudeva, the ighty among men. Kings by dozens re crowding to pay him respects. ake a vow, my boy, never to refer o him as a cowherd.'

'But he was a cowherd once. And hat else is he now?' said Duryo- hana contemptuously.

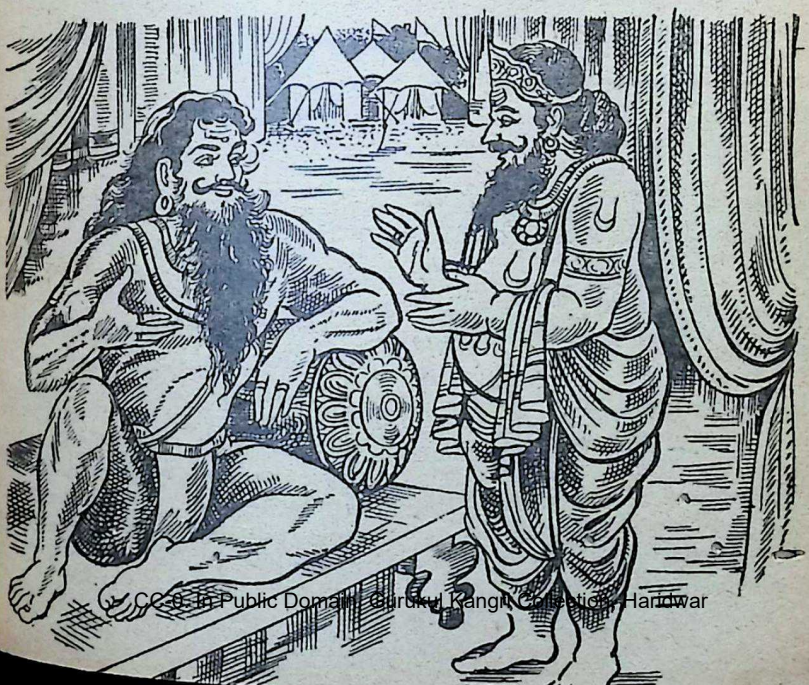
'Dear boy, make up your mind nce for all whether you want him s a friend or an enemy. He is the sing sun. Begin offering prayers to im,' said Shakuni with the broad smile of an indulgent teacher talking to a stupid pupil.

'I am sorry I let slip the word,' said Duryodhana penitently. 'I will try not to call him a "cowherd". Now tell me, why is it difficult for Draupadi to choose me?'

The small, beady eyes in the plump face were serious. 'She might not be acceptable to Guru Dronaacharya,' said Shakuni, as with a fat hand he smoothed his silky beard. 'Noble Vaasudeva thinks that that would be Draupadi's objection,' he added with an ironical emphasis on the word 'noble' to impress his advice upon his sister's son.

'Acharyadeva has to accept her,' Duryodhana remarked truculently. 'He has given his consent to my coming to the *swayamvara*, hasn't

'Take a vow, my boy, never to refer to him as a cowherd.'



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he?' he added and smiled.

'The Acharya's consent to your coming to the *swayamvara* does not mean friendliness towards Drupad; if you marry Draupadi, he might leave Hastinapur—so Vaasudeva thinks,' said Shakuni. 'She is likely to demand a pledge that Acharyadeva should welcome her.'

'This cow...—this Krishna—is now creating unnecessary difficulties,' said Duryodhana impatiently.

'Vaasudeva also thinks that as you are a pupil of the Acharyadeva, you might side with him if there is a conflict between him and Drupad,' said Shakuni.

Duryodhana slapped his thigh. 'Uncle, you should have told him straightaway that I have made up my mind. Go and tell him that I would always side with my father-in-law—Acharya or no Acharya.'

'My son, the Princess of Panc appears to be a difficult young man. She may not be prepared take your word; she might ins so thinks Vaasudeva—that As thaama should take a vow that at the cost of his life, he should vent his father from leaving Kurus if she comes to Hastina said Shakuni.

'Is not my word enough?' a Duryodhana indignantly.

'You know, my son, you are among the trusted ones of the wo said Shakuni with a smile. 'Va deva says that she might not ac your assurance.'

Duryodhana's face flushed w anger. 'A cowherd doubts the w of a descendant of Emperor Bhara

'Sh....sh....sh....,' interru Shakuni, putting his finger to his l 'Again that word! Forget it. Th Yadavas are more powerful th many kings. And here he domina the whole galaxy of kings,' he add

'All right, all right, all right,' s Duryodhana, nodding his head mock submission. 'I swear not speak the truth hereafter. It is strange world in which an upst can command kings. What does want?'

'That Aswatthaama should take t vow,' said Shakuni.

'All right, all right. I will get h to agree. Please ask some one call him,' said Duryodhana as he l down on the mat again, and by gesture, called in the wrestlers w were waiting outside, to resume t massage.

To be continue

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THE END

VIVEK

THE end came suddenly. Gandhiji knew it was coming. Death was knocking at his door and he was ready to go. He had become weary. The whole of January 1948 was a period of preparation. He fasted and purified his body and mind. "My life is like a mirror" he said once to a friend. He looked back for a moment and saw the panorama of half-a-century of work and prayer—his long stay in South Africa, his advocacy of Truth like Prahlad, his fight for justice, his passion for liberty, and the heroic struggle on attainment of freedom after his return home.

The spinning wheel in tens of thousands would go round and round in lakhs of villages, the starving millions would work and flourish, poverty would be wiped out and India would once again become the land of action, of knowledge and of *dharma,* he thought. He had no regrets. He felt at seventy-nine that his work was completed; and that he had done the task which God had allotted him—to rouse India from her torpor and to free her from bondage and lead her onwards.

Death is the best of all companions, he said, during that critical month. A bomb fell ten days before his death in the prayer ground, but he was unperturbed. He had no fear in his mind. He had learnt one supreme lesson from the *Bhagavad Gita*—fearlessness; and the religion, which he had preached and practised was based on *Abhaya.* So he did not bother about the plot that was hatched to kill him. He did not want any security measures. He trusted in God's mercy. He looked like a falling golden leaf of autumn; unarmed and unprotected he moved about the capital.

On the morning of Friday, January 30, 1948 he woke up at 3.30 a.m., prayed to the Unseen Power, listened to recitals from the Vedas, the Bible, the Koran, the Zend-Avesta and the Granth-Saheb. He felt more and more the oneness of humanity and the transcendental glory of God. He bowed in silence to the God of Truth again and again. Throughout that day, he was busy looking into files, receiving visitors and conversing with trusted comrades, pleading for concord.

Now and then he smiled but he did not laugh aloud as was his wont. There was something sombre in the air around.

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It was a wintry day. Cold winds were blowing. There was an inexpressible sadness on his countenance and a look of resignation. Words came out of his lips, but they were not the same as before. The day had become solemn and serene and sorrowful.

Time was ten minutes past five. He was late for the prayer meeting. He was perturbed. Never was he late. He rose up from his seat on the ground and came out. Hardly had he walked twenty steps under the open sky; three shots were fired on his chest. The bullets pierced his chest. H ing the noise from the pistol, the birds, which were singing their well songs to the setting sun startled. They stopped their anth The sky became gloomy and opa Heavenly light became dim. The heart stopped beating; as his blood began to flow profusely f the side; Gandhiji fell down d There was a rustle from his pale One heard the sound of "Ra When we lifted up his corpse, the looked divine.

Do not care for doctrines, do not care for dogmas, or sects or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and more this is developed in a man, the more powerful is he for good. ...

—Swami Vivekananda

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TUDY OF ANDHIAN HOUGHT: N APPROACH

A plea for a systematic study of Gandhiji's ideas and ideals which still dominate Indian political thought.

haibhai Jhaveri

HE study of Gandhian thought is and will remain important for . However, it seems to be parti-rly important in the present-day ld threatened as it is by a nuclear and total destruction. The under-nding and application of the Gan-an technique of non-violence to many problems facing the world day will go a long way in leading o peace.

India has a special responsibility for moting this study not only because ndhiji was born here, but also be-se it won its freedom by non-olent means under his leadership, because since independence it has d to follow Gandhian principles of e and brotherhood in its relations h other nations of the world by pting a non-aligned foreign cy.

Efforts are no doubt being made in this direction by the Gandhi Smarak Nidhi, the Sarvodaya group, the Government of India and other institutions. The approach adopted by most of these institutions, however, seems to be predominantly partisan whereas the correct approach should be broad-based, objective, scientific and comprehensive.

The aim should be to produce genuine scholars and scientists of Gandhian thought to put it on a par with other universal and scientific theories regarding moral, social, political and economic problems. It is only such a broad-based study which will not only carry Gandhiji's appeal to other parts of the world but also make us aware of its limitations and the need for certain modifications in it for its effective application to present-day problems.

If we do not do this in time, there

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likelihood of the very persons who anxious to propagate the Gan- ideology becoming instrumental, e unconsciously, in sounding its -knell. Blind followers or mere ators can never keep alive a dy- ic ideology.

is very necessary to entrust this k to recognised educational institu- s like schools, colleges and univer- s and seek the help of Education istries both Central and State to lement a scheme of study and arch.

eeping these considerations in . the following tentative scheme ggested.

t the school level, lessons from dhiji's life may be included in the books both for primary and ndary levels. Stray lessons are uded in some of the school text- ks at present but an attempt uld be made to follow a uniform tern for the whole of India by ing the same lessons translated in ferent Indian languages.

t the intermediate stage of Col- e education, a compulsory paper "The History of the Freedom vement of India" should be intro- ced. It may be combind with the per on world history. At the B.A. ge, "Basic Principles of Gandhian ought" may be introduced as an tional paper in the Philosophy, So- logy, Politics, History and Econo- s groups. In a simplified form, this per can be included in the curricu- m of humanistic education for the ence students also.

At the post-graduate stage, a special anced course on Gandhian ought may be introduced as an op- tional subject in social sciences group in those universities which are willing to do so. The following papers may be included in the course:

Group I: (1) Philosophical And Moral Basis of Gandhian Thought.
(2) Social Thought of Mahatma Gandhi.
(3) Political Thought of Mahatma Gandhi.
(4) Economic Thought of Mahatma Gandhi.

Group II: Any four of the following six papers:
(1) Non-violent technique and its application.
(2) History of freedom movement and Gandhiji's role in it.
(3) Allied movements in other countries.
(4) Gandhiji and the Sarvodaya movement.
(5) Religious influences on Gandhiji.
(6) Influence of Gandhian Thought on art and literature in India.

Note 1. Papers of Group I should be studied with special reference to Post-Independence India. It can be combined with four papers in any other social science.

Note 2. Those who want to specialise on Gandhian Thought will have to take Group I and any four papers from Group II.

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In those social sciences where there is provision for study of a special thinker (e.g. Plato, Aristotle, Kant, Sankara, Ramanuja, Madhawa, in philosophy in the Bombay University) a comprehensive study of Gandhiji may also be included. A study of Gandhian techniques of education may be included either as a compulsory or as an optional paper for the M.Ed. examination.

The curriculum for the courses may be framed in consultation with scholars in different aspects of Gandhian Thought from all over India.

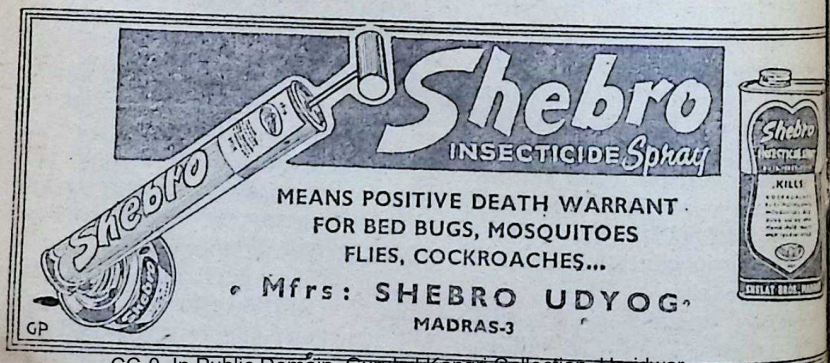
In some universities provision may be made for annual Gandhian Endowment Lectures (a series of three or four lectures by experts specially invited by the University) which should be published.

Facilities for doing research in different aspects of Gandhian thought leading to doctoral degrees should be provided in those universities where expert guidance and library facilities are available. Special stipends may be given for the purpose to deserving research-scholars. Special publication grants for original research in Gandhian Thought can also be sanc

A special Research Institu doing research in different aspe Gandhian Thought similar t Bhandarkar Oriental Research tute at Poona may be esta Over and above providing fa for research, the Institute shou provide for the teaching of languages—especially Gujarat Hindi so as to enable the re scholars to read Gandhiji's w in the original.

It may also invite stude Indian Thought (including students) for lectures, seminars posia, etc. This will not only an objective evaluation of Ga Thought but also in studying Gandhian principles can be a for solving national and interna problems facing us today by s ing innovations, modifications improvements for making them effective.

There should also be an eff get Gandhiji's works translated published in as many foreign l ages of the world as possible.



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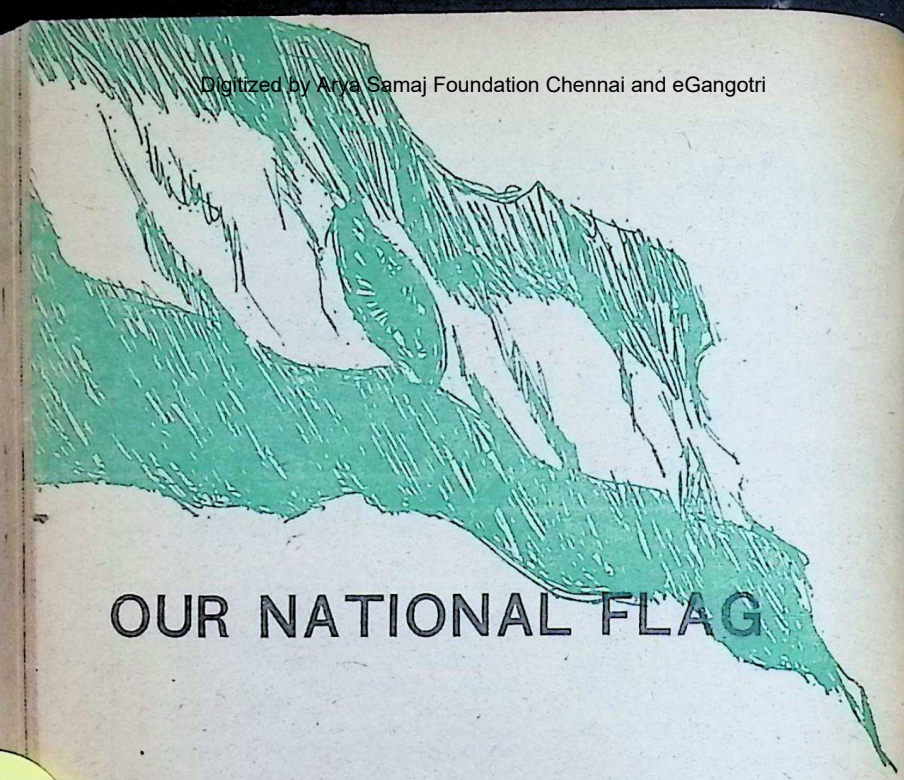

OUR NATIONAL FLAG

THE flag of each nation is the symbol of its aspirations, hopes, principles and ideals. It reflects a nation's strength, unity, industry and vitality. It inspires sacrifice and endeavour. The story of our national flag is a sacred account of a silent worship of truth and non-violence.

The idea of a national flag for India was first conceived as far back as 1906 by Indian nationals who lived in England and France and worked incessantly for India's freedom. Srimati Cama while she was in exile in France with her compatriots had contemplated a tricolour flag for India. The flag of their conception had three colours—saffron at the top, white in the middle and green at the bottom. In the saffron portion there were eight stars, while in the white the sacred word *Vandemataram* was scribed in Nagari letters. In green portion, a lunar phase placed to the right while the f of the sun embellished the left. three colours were supposed to present the Hindus, Muslims and rest of the communities who co tuted the nation.

A slightly varied form of the had red, yellow and green place the same order with eight lotus the red, instead of the stars. In while the word *Vandemataram* tained its place in the yellow, lunar phase in the green had a added to it.

The Home Rule Movement 1916 brought a new national flag existence. Two colours—red green—replaced the former t

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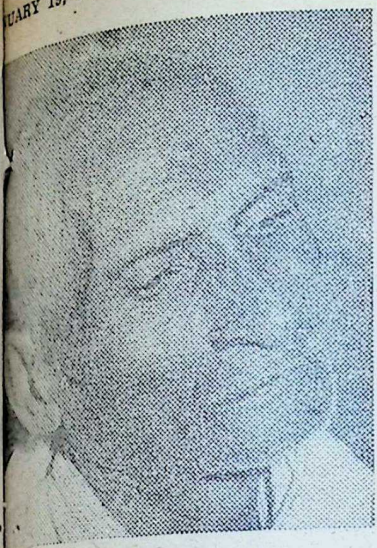

Late Sri Pingali Venkayya

d narrow strips of cloth were sub-tuted for the broad ones. Four n pieces were placed in between e red ones alternately and a small ion Jack formed the left corner the top. Below the Union Jack, en stars represented the *saptarshis*. e flag, on the face of it, was sym-ic of the British rule of India.

Another variety of the same flag s formed of five green strips and ur red ones placed alternately with lunar phase and star to the right, addition to the Union Jack and e constellation. A third variety owed a lunar phase and star added the original flag. When the Home e Movement died down, this flag o passed out of existence like its decessor.

Though these flags had aroused triotic feelings in the people in ir struggle for national freedom, they were not officially adopted by the Congress for a long time.

In 1920, under Mahatma Gandhi, the objectives and principles of the Congress underwent a sea-change. Gandhiji felt the necessity for a national flag that would symbolise the distinctive culture, customs and ways of living of the people of India.

Various suggestions regarding the design of the national flag were made to Gandhiji but none won his acceptance. One acceptable suggestion among them, however, was that the figure of a *charkha* must be included in it whatever be the design.

At the All-India Congress Committee session at Vijayawada in 1921, Gandhiji happened to meet the late Sri Pingali Venkayya of Masulipatam with whom he discussed his ideas about a national flag. Gandhiji suggested a red and green colour scheme together with a *charkha* sign. Sri Venkayya who went enthusiastic about it, designed a flag of the two colours with a big *charkha* in the middle and it was approved by Gandhiji.

But it was later found that certain sections of the people were dissatisfied with it. They contended that the colours—red and green—represented only the Hindu and Muslim population of India and not those who followed other faiths. Hence a tri-colour flag was designed and adopted—with white at the top, green in the middle and red at he bottom, together with a big *charkha* covering all the three colours partially.

There was some protest against the adoption of this flag from the Sikh community who wanted black colour to be included in it to represent them.

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But Gandhiji was unwilling to concede this demand. For this reason, the tri-colour flag did not obtain official recognition by the Congress though, nevertheless, it remained the flag of nationalism till 1931. The flag won nation-wide recognition at the time of the Nagpur Satyagraha in 1923 when the Congress volunteers upheld their right to carry the flag anywhere they liked, defying the orders of the police prohibiting such action.

The year 1929 witnessed a new development. The Congress session of the year declared complete independence as the ultimate goal of the struggle and the "national" flag was hoisted with great ceremony at Lahore on the banks of the river Ravi.

In 1931, the Sikhs renewed their old demand again. The Congress Working Committee appointed a flag-Committee to discuss the issue and suggest suitable modifications for the national flag then in use. The Committee after much deliberation opined that a single colour, saffron, could replace the three colours and the *charkha* could be retained. But the suggestion was not acceptable to the Congress Working Committee. Instead they decided to follow their own counsel to adopt saffron in place of the red in the flag in use and to make the size of the *charkha* small.

At the Bombay session of the A-I. C.C. in 1933, the form and character of the national flag were re-defined: The saffron was to be at the top, white with the *charkha* in blue in the middle and green at the bottom. The colours were not to be looked upon as representing sections of the people; a new interpre was given to them. The saffro symbolic of sacrifice and hero deavour, the white, of peace and the green of trust and a spirit o venture. The *charkha* was to b symbol of the hopes and aspira of the nation.

On the attainment of Ind dence, the banner under whic struggle had been fought was ad as the flag of the nation with a change. On June 23, 1947, Constituent Assembly appointe Committee to go into the qu of adopting a national flag and suggestions. The Committee's gestions were accepted by the A bly on July 22, 1947 and Sri N moved the following resolution:

"Resolved that the national f India shall be a horizontal tri-colo deep saffron, white and dark gree equal proportion. In the centre o white band, there shall be a whe navy blue to represent the cha The design of the wheel shall be of the wheel, *chakra*, which ap on the abacus of the Sarnath Pil Asoka. The diameter of the wheel be approximate to the width o white band. The ratio of the widt the length of the flag shall ordin be 2:3."

Presenting to the Consti Assembly the flag of Free India, Nehru observed:

"There is a slight variation in flag from the one many of us h used during these past years. colours are the same. In the w previously there was a symbol o *charkha*, which symbolized the co mon man in India, which symbol the masses, which symbolized t industry, which came to us from

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message which Mahatma Gandhi had delivered to the country."

On the National Flag, Gandhiji wrote:

"The national flag by the very name was accepted by the nation functioning through the Congress in 1921. Those, therefore, who say that the flag that was at one time the Congress flag has now become the national flag of India are wrong. By making an unnecessary fuss over what they only now call the national flag, they only insult the Congress, albeit unknowingly, they insult the Congress. The Congress has been national from its very birth in 1885. It has never represented a party, but by have been represented all the parties and all Indians. Of course, it is open to this great national organization, any day, to commit suicide by becoming a party machine. The calamity may overtake the Congress, if God's wrath descends upon it. Nevertheless, many will be praying that such a misfortune may never befall it. Is it possible that Qaid-e-Azam Jinnah's taunt, that the Congress is national only in name but essentially Hindu in action, will ever prove true?

"Here, however, let us confine ourselves to the flag. What has happened is that, having been party to the two divisions of India, the Congress has nevertheless delivered her from the British domination and has taken over the largest part from them. Therefore, the *swadeshi* Government will henceforth function under a flag under which the Congress has fought without violence many a battle against the British power. I see nothing to gloat over in this display of the flag. The joy and the excitement that accompany the stages in the ascent of the Himalayas, giving one a variegated and picturesque view, are not to be enjoyed on reaching the top.

"On the 13th day of April 1921 I wrote an article for *Young India* which I re-read today before writing this article. I advise every reader to glance through that article. The improved condition of the flag has value only if it answers the significance attached to the original. If it does not, it is valueless in my estimation. There is reason for this caution.

"Some have said that the original flag has vanished for ever. A new generation has begun and with it have come new and befitting conceptions. I have not yet known a worthy son for whom age has disfigured his mother. It is conceivably possible to gild pure gold, but the son is yet to be born who would embellish his parent. Hence, in my opinion, nothing would have been lost, if our councillors had never thought of interfering with the design of the original flag. But in defence of the improvement, some say that 'the spinning wheel was an old woman's solace and Gandhi's toy: but *swaraj* does not belong to the old women. It belongs to the warriors and, therefore, we want Asoka's disc, mounted with lions, and, if the lions do not adorn the disc of the flag, the omission is merely for the sake of art; they cannot be accommodated on it, but we will not be satisfied, until they have found a place on the disc somewhere.

" 'We have had enough of cowardliness. Nobody has yet had the experience of the non-violence of the brave. We shall talk about it when we see it. This we know, that only the

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lion is the undisputed king of forest life. Sheep and goats are his food. We are tired of wearing *khadi* in this age of advance. We have beautiful cloth made of glass. Our forefathers used cloth, as a protection against wind and rain. Now we use cloth as ornamentation; therefore, it should be so transparent as to show to advantage every limb of the body. Then the improved flag has no need of *khadi*. We do not want to disfigure with *khadi* the shop windows of our towns. Surely, it should be counted as creditable for us, when we do not regard it criminal for the villagers to wear *khadi* and for the old women to ply the spinning wheel in their humble cottages.'

"I would refuse to salute the flag that bears the foregoing interpretation, however artistic it may appear.

"Another group of interpreters say: 'The new flag is merely an improvement upon the original one. The spinning wheel has its undoubted honoured place on it. The wheel on the improved pattern, bereft of the spindle and the *mal*, may not be counted as a defect, if it is purely due to the exigencies of art. After all, every picture has to leave something for the imagination. The spinning wheel in a picture has no slivers with the spinners at work on it. These are left for the imagination to fill in. And this rule applies as well to the improved edition of the original flag. Thus conceived, the improvement must appear purely innocent to an unbiased mind. This tri-colour flag with the wheel will certainly consist of hand-spun and hand-woven *khadi*. Our country has called it *khadi*, whether it is woven from hand-s cotton or silk. When the orig conception is kept intact, no one the right to cavil at a touch of a We must not be deliberately inartis

"'When the country was at with a foreign power, the fact being so engaged was in itself a w of art. Now that it has ended success, there must be place for though, perhaps, of a lower type, quite useful, in order to perpet the memory of valour, such as open to a weak nation. If any furt but not inconsistent, interpretati are added to this indispens interpretation, then the additions certainly be harmless.'

"It is undoubtedly open to a r mind to see in the same colours subtle meaning. The unity of des lies in the diversity of colours in t whole universe.

"Some will recall through the whe the name of that Prince of Pea Asoka, the founder of an empi who ultimately gave up the pomp a the circumstance of power to beco the undisputed emperor of the hea of men, and became the representati of all the then known faiths.

"We would call it a legitim interpretation of the wheel to seek it the Wheel of Law ascribed to t living store of mercy and love.

"The spinning wheel, thus inte preted, adds to its importance in t life of billions of mankind. To lik it to and to derive it from the Asok disc is to recognize in the insign ficant-looking *charkha* the necess of obeying the ever-moving wheel the Divine Law of Love."

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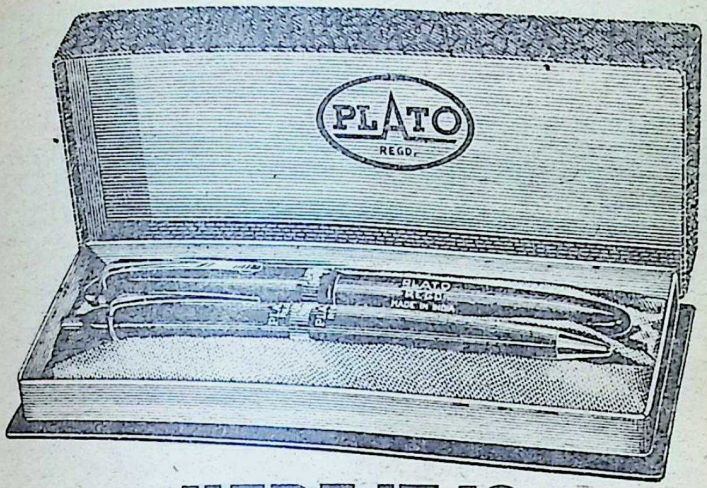

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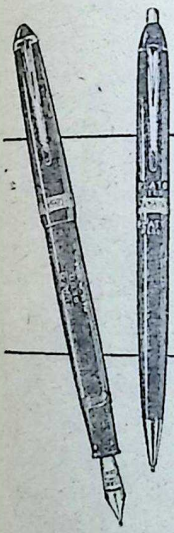

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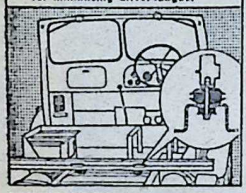

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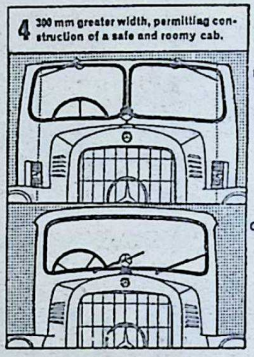

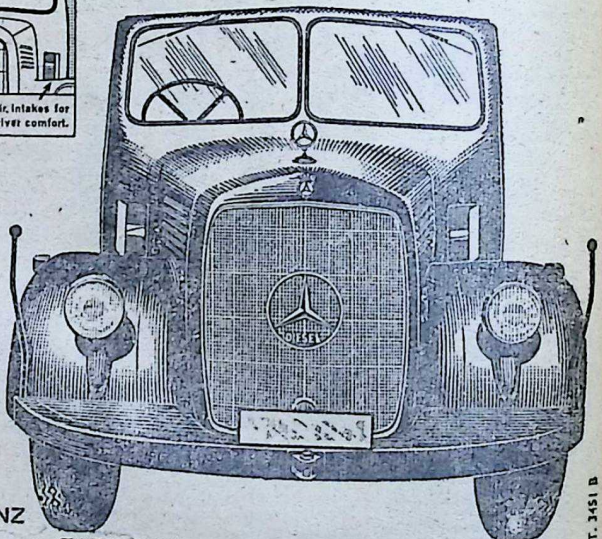

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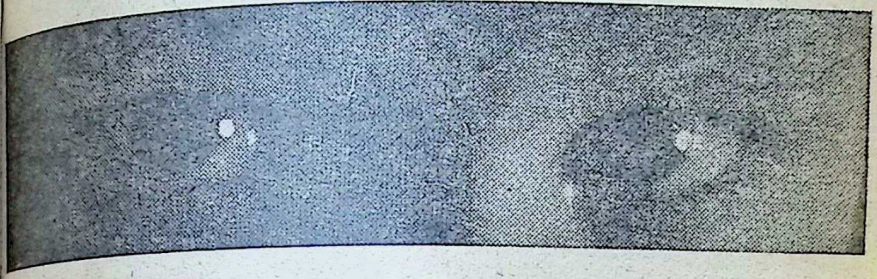
HYPNOTISM—*not a menace*



HYPNOTISM is no threat to society. In exhibiting the phenomena of clairvoyance and thought transference, it is next to impossible to obtain good results in the presence of an avowed sceptic. Furthermore if the scepticism is open and aggressive the result would go from bad to worse. When a subject is in a state of lucid somnambulism, no satisfactory result could be obtained if any one disputes him or accuses him of a want of good faith. Such a cause always results in great distress of mind on the part of the subject and generally in restoring him to normal consciousness. In the higher phases of hypnotic phenomena this peculiarity is still more marked. The controversy that took place between Washington Irwin Bishop and Mr. Labouchere will illustrate this:

Mr. Bishop was giving successful exhibitions of his wonderful powers in public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts of others and to decipher the contents of sealed envelopes under the strictest test conditions, in the presence of many competent and trustworthy observers. At the height of his success, Mr. Labouchere came out in his paper and denounced the whole thing as humbug. To prove his charge, he placed a currency note of the Bank of England of a high value in a sealed envelope and offered to give it to Mr. Bishop, if he should correctly read the number. Repeated trials to do so ended in dismal failure. It was a feat that he had successfully performed a thousand times afterwards. But the number on that particular bank-note he never could decipher.

The principle involved in the case of Bishop is this:—The mental state which enabled him to read the contents of a sealed envelope was self-induced. It was a partially hypnotic condition, induced by auto-suggestion. When Labouchere's envelope was presented to him, the very manner of presenting it—the offer of its contents as a gift if he would read the number

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of the bank-note within—was a defiance of his power. It was a suggestion of the most emphatic character and potency that, do what he would, he could not read the contents of that envelope. Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public. The whole civilised world was apprised of the controversy, the professional reputation of Mr. Bishop was at stake. His future career depended upon his success; and every dollar of value in that note not only added to his anxiety to win the prize but contributed its force to the suggestion that he could not succeed.

The idea is being very generally promulgated among the people that the ability of one man to mesmerize or hypnotize another implies the possession of a very dangerous power. But it will not injure the moral state of the subject. The first proposition in the line of the argument is that when two contrary suggestions are offered to the hypnotic subject, the stronger will prevail. The next proposition, almost equally plain, is that auto-suggestion as a factor in hypnotism is equal in potency, with the suggestion of another. Expressions of the will which spring from the individual character of the subjects are of the deepest psychological interest. The more an action is repulsive to his disposition, the stronger is his resistance.

Pitres cited an interesting case of a girl who would not allow him to wake her, because he had suggested that on waking she would not be able to speak. She positively declared that she would not get up until he gave up his suggestion. It is, in fact, impossible for a hypnotist to impress a suggestion so strongly upon a subject as to cause him or her actually to perform an act in violation of the settled principles of his or her life.

A virtuous woman is, indeed, less danger of successful assault while in that state than she is in the normal condition for the simple reason that hypnotic subjects are always endowed with a physical strength far superior to that possessed in the normal condition. The most timid woman will fight like a demon, and display preternatural strength and courage for the preservation of her own modesty or life or that of her offspring. In such cases the subjective mind takes prompt possession of the individual and every act is subjective as long as active exertion is required to preserve the imperilled life.

It may be that conceptions could be prevented by hypnotic suggestion and it may also be true that barrenness is sometimes caused by unconscious auto-suggestions; but a very different state of affairs exists after the foetus is once formed. The instinctive desire to preserve the life that exists, constitutes an instinctive auto-suggestion which no suggestion from another, nor even the objective auto-suggestion of the mother, could prevail against. Therefore criminal abortion by means of hypnotic suggestion can no longer exist.

There is a supposition that if the subject is a criminal character, he might follow the suggestions of a criminal hypnotist and actually perpe-

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trate a crime. The disposition of the subject might not stand in the way; there might be no auto-suggestion against the commission of crime; yet the instinct of self-preservation would have its weight and influence in suggesting to him that the commission of a crime (murder) would imperil his own life. Such a consideration would operate as potently in the hypnotic condition as it would in the normal state. The subjective mind is ever alert where the safety and well-being of the individual are concerned. Premonitions of impending danger, so often felt and recorded, are manifestations of the constant solicitude of the subjective entity for the welfare of the individual.

It is true that a hypnotic subject will often say, during the hypnotic sleep, that which he would not say in his waking moments. Nevertheless, he never betrays a vital secret. The instinct of self-preservation, always alert to avert any danger which threatens the individual, steps in to his defence. Instinctive auto-suggestion plays its subtle role, and no suggestion from another can prevail against it. If the defence involves falsehood, a falsehood would be told, without the slightest hesitation; and it will be told with such plausible circumstantiality of detail as to deceive the very elect. This rule holds good, not only with regard to secrets which involve the personal safety of the individual, but in all matters pertaining to his material interest, his reputation, or the interests of his friends, whose secrets are confided to his care.

An experiment was conducted through a medium to find out solu-

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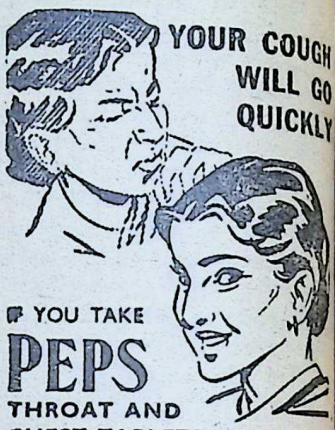
tions for crossword puzzles. The medium informed the circle that the power of the spirit is limited and the key solutions could not be divulged. Still an appeal to the spirit was made through the medium. Strangely enough, the medium asked for a dictionary to trace the meanings of difficult words of the clues, chose certain words and dictated them to be correct solutions. But these revelations proved false. When a similar attempt was made to pump out examination question papers, the medium not only refused to reveal the secrecy of such government documents but also warned the hypnotist that he, in future should not invoke the spirit for purposes involving betrayal of the secrets of society, law and order.

The dangers relating to the practice of hypnotism have been mostly exaggerated and the sources of danger, which the people are commonly warned against, have no existence in fact. The premises laid down will not be gainsaid by any one who understands the law of suggestion. The conclusion is inevitable.

Remember, happiness doesn't depend upon who you are or what you have; it depends solely upon what you think. So start each day by thinking of all the things you have to be thankful for. Your future will depend very largely on the thoughts you think today. So think thoughts of hope and confidence and love and success.

Dale Carnegie



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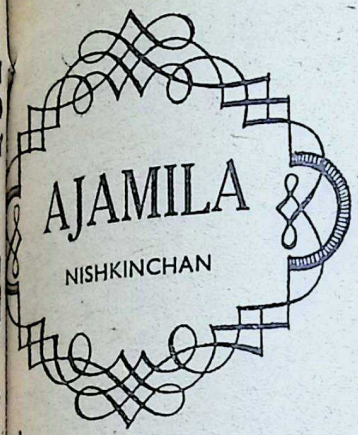

AJAMILA was a rich Brahmin of Kanyakubja. In his earlier days had been a Vedic scholar who knew what was good for the soul of man.

But by a fortuity of circumstances, he fell into evil ways. He sought the company of harlots, took to drinking and eating non-vegetarian food. In course of time he clean forgot his Brahminic origin, its practices, *dharma* and even of the name of Hari. Naturally he was excommunicated by society and even his close relatives snapped all connections with him.

That, however, did not deter him. With his money he built a beautiful house outside the village where he installed a concubine and lived with her as man and wife.

Although he lived the life like an untouchable, he kept his door and courtyard as clean and ornate as that of a Brahmin, so that, perhaps, he thought outsiders would not come to know of his evil ways. Inside the house, of course, he drank at all hours and kept the company of the concubine.

One evening there came to the village a *Vishnubhakta* who was carrying a *Saligrama,* seeking shelter for the night. He asked the first man he came across: "Please show me a house where I can rest for the night."

That man, unfortunately, was a mischievous person. Said he: "Listen, O Sadhu, just outside the village lives a devout Brahmin, Ajamila by name. He is a *dharmatma.* He welcomes all guests and serves religiously their needs."

Believing those words to be true, the Sadhu sought the home of Ajamila and finding it, tapped at the door saying: "Is Ajamila there? Can I come in?"

The concubine opened the door and asked: "What may you want?"

The Brahmin Sadhu replied: "I am a traveller. I first went to the village. There I was told that a virtuous Brahmin by name Ajamila lives here and he would be happy to receive guests. That made me come here asking for Ajamila."

The woman replied: "This is Ajamila's house. He is not in at the moment. As soon as he comes, he will offer his respects to you. Please come in."

Saying this she took him to the outhouse and said: "You may stay here for the night. Here is the well and there is good water in it. I am a low-caste woman and am therefore unfit to offer any food to you."

Expressing his gratefulness to her, the Brahmin Sadhu swept the place,

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took his bath, worshipped the Salagrama and afterwards took the food he himself prepared and with a contented heart slept soundly.

Ajamila came home at midnight dead-drunk and tottered into his bedroom.

Early in the morning, the Sadhu started moving out of the house to continue his journey.

Asking him to wait for a minute, the woman of the house roused Ajamila from his torpor and told him about the guest. Prodding Ajamila, she said: "Go and fall at the feet of the Brahmin Sadhu; he is leaving the house now, and ask him for a boon —I want a son!" and she smiled meaningfully at his face. Who can resist that missile?

Ajamila hurried to the door and prostrated at the Sadhu's feet. Blessing him the Sadhu said: "I am happy with your *athithya*. Can I do anything for you?"

Folding his hands, Ajamila asked: "O Sadhu, I am childless. Bless me with a son. I need nothing else."

Hearing these words, the Brahmin replied: "You shall have a son but on this condition—you should name him Narayana and you should call out his name and say 'O Narayana, save me!' in your last moments."

Ajamila prostrated again agreeing to the condition.

The Brahmin Sadhu then went his way and Ajamila returned to his room and told his concubine of what had transpired. She was beyond herself with joy.

In course of time the woman became the mother of a most beautiful boy. The couple named the child Narayana according to the promise given to the Brahmin. The child grew

Ajamila rea
ripe old age. His body had be
skeleton and yet he did not g
his evil habits. His liver was
pletely diseased and he lay
death-bed. The concubine, ho
continued to serve him with de
tears flowing down her cheeks.

When the hour struck,
dharma called his messengers
looked fearful with their mac
noose, and ordered: "Proce
mediately to Kanyakubja and
the life of Ajamila who is a
nonpareil. He is a Brahmin b
but worse than a pariah in his
of life. Drag him along with
noose here and throw him into
I do not want to look at the w
face!"

Yama's messengers flew to K
kubja to Ajamila's place. With
claw-like teeth, massive mace
fearful noose, they struck terr
Ajamila when they tried to p
noose around him.

Seeing them, Ajamila cried
his son in mortal fear: "O Nara
save me from the fearful de
who have come to drag me!"

The next moment there app
on the scene the messengers of
Vishnu. They bore the conch an
discus; a garland of *tulsi* ad
their necks. They threatened the
sengers of Yama whereupon a
hand fight ensued at the end of
the messengers of Vishnu em
victorious.

Placing Ajamila's subtle body
vimana, they flew to Vaiku
dham along with it.

With broken limbs and ble
noses, the messengers of Yama
turned to Vaivaswata and report
weeping: "May we submi

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after your servants be sent to
s after proper enquiry by the
rtment concerned?"

Whatever is the matter?" asked
greatly agitated at the sorry
of his subordinates who had
returned empty-handed, much
broken and beaten like this.
related the circumstances of
return and ended: "Now Aja-
the sinner has been taken to
untha!"

Greatly surprised, Yama called
tragupta and asked: "What is
ng with your records? You seem
ave made a woeful mistake in
case of Ajamila. Look at our
, how they have been manhandl-
and retailed the story of his
engers.

Chitragupta replied: "Lord, there
be no mistake in my records.
m his birth till his last breath,
mila had not an iota of virtue
his credit. But at the moment of
death, he became so terribly
id on seeing your messengers that
called out to his son whose name
Narayana for help and he did not
any means even think of Lord
ayana."

Greatly piqued by the humiliation
od out to his messengers, Yama
ried to *Vaikuntha,* accompanied
the injured messengers.

owing before Lord Vishnu, Dhar-
ja complained: "Lord, your
have obstructed my men in the
ful discharge of their duties.
en my men went to fetch that ace
g sinners, Ajamila the Brahmin,
meting out proper punishment,
men interfered and not merely
e the back of my messengers, but

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have succeeded in carrying him away here to *Vaikuntha*."

Hearing Dharma's words, Sri Vishnu smiled and pacifying Dharma said: "It is true, Dharma, that Ajamila performed not a single act of virtue till the moment of his death. But at the moment of his death, he called out my name. For that reason, he became purified of all his sins and therefore his case became *ultra vires* of your jurisdiction. Now that you have had this experience, let me clarify once and for all as to when even the worst sinner is not subject to punishment at your hands. Keeping that in mind carry on with your allotted work in respect of the mundane world. Listen:

ये नाम संततमहो मम शङ्करस्य देव्या जपन्ति
मनुजा भुवि पापिनोऽपि ।
तांस्त्वं जहीहि न च ते तव दण्डयोग्या
अस्मत्प्रिया इति न तच्चरितं वि
तत्रापि ये विजहन्ति स्वक
मन्नामभाषणपुरस्सरमप्य
किंचामले त्रिपथगातटभाजितोय
संसेवितार्द्धतनवःखलु तेऽपि पू

Those mortals who always my name, Sankara's or Devi's ever heinous their sins may b shall leave them alone, they beyond your punishment. Th come our beloved and you n look into their cases.

Even among others, those utter my name, even unintent at the time of their death; an who live on the banks of bathing in her holy waters a becoming virtuous, are subject same rule. Aren't they worthy ing worshipped?

Committing these words mind, Yama, in the company messengers, returned to his light of heart.

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Novel that gave us sense of Nationalism

Bankim Chandra Chatterjee's

ANANDA MATH

(Translated by R.P.A.)

PART III

THE STORY SO FAR

DURING the Great Famine in Bengal, Mahendra Singh quitted his village with his wife Kalyani and their only child. After some adventures on the road, he met Bhavananda, a member of an ascetic brotherhood, who took him to Ananda Math, where his wife and child were sheltered. There Mahendra wanted to dedicate himself to the service of his country like the ascetics. Kalyani and the child got poisoned. Mahendra and Satyananda were subsequently taken prisoners by Nazir-ud-din and his sepoys. Jivananda, another ascetic, rescued Mahendra's child and took her to his village home, and met his wife Shanti. Bhavananda restored Kalyani to life.

Shanti joined the Order of the Children in disguise but was found out and permitted to live in the Math.

3. Patriotic Lovers

SHANTI left Captain Thomas and sped like a deer into the interior of the forest. Soon after Captain Thomas heard a woman's voice singing:

"This wave of youth who can tide?
O Hari! O Murari! O Hari! O Murari!"

Then from somewhere came the sweet music of a *sarong*:

"This wave of youth who can tide?
O Hari! O Murari! O Hari! O Murari!"

Came a manly voice singing stridently:

"This wave of youth who can tide?
O Hari! O Murari! O Hari! O Murari!"

The three voices mingled harmoniously and the forest vibrated with the song:

"This wave of youth who can tide?
O Hari! O Murari! O Hari! O Murari!
In the waters 'midst strong breeze
My new boat, it floats with ease
See the boatman the helm doth seize
O Hari! O Murari! O Hari! O Murari!
The barrier of sand is broken, brother!
Our dear hopes who can smother?
The rising tide is in the river,
Who can stem or stop it ever?"

And the *sarong* played the refrain:
"The rising tide is in the river,
Who can stem or stop it ever?"

Shanti entered the innermost recess of the forest. It was covered with darkness and it was impossible to see anything. There was a hut hidden by the branches and leaves of trees. The hut was constructed of logs, thatched with leaves, with a wooden flooring cemented with mud. Shanti lifted the creepers covering the door and entered. Jivananda was sitting and playing the *sarong*.

Seeing Shanti, he exclaimed: "At long last there is the rising tide in the river!"

Shanti asked: "Can there be tides in canals and pools?"

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Jivananda said with a sad expression on his face: "Well, Shanti, my life is already forfeit for breaking my vow. I must atone for my transgression at some time. I would have done it by now. But I agreed to your request to postpone it. It looks as if there is going to be a fierce battle. In that battle, I must perform my penance. It is imperative that I must sacrifice my life. But in my last days...."

Shanti did not allow him to finish his sentence and said: "I am your lawfully wedded wife. I am your partner and support in religious rites. I am here to help you to fulfil your vows. You have undertaken a mighty task. It was in order to help you that I left home and came here; and it is for that purpose that we are living in the forest. I can only be a help to you and never will I be a hindrance. Marriage is not only for this life but also for the life to come. We are convinced that we should sacrifice our marital life now so that we may twice as happy in the life to co Why then do you talk of penan What sin have you committed? Y had taken a pledge that you wou not sit on the same mat with a wom Have you ever done so? You h never, never done it. Then where is need for penance? You are my le and my *guru;* I have learnt at y feet. What can I teach you? You a real hero. Can I give you less in heroism?"

Jivandanda was overwhelmed w joy and exclaimed: "Really you h taught me something."

With gladness in her heart, Sha continued: "Even in this life, has marriage been barren of happine You love me and I love you. W more happiness can there be? S *Vande Mataram.*"

Together they sang *Vande Matar* and the forest resounded with the frain.

4. The Grandmother

DURING this time, Bhavananda went to the city one day. He avoided the main thoroughfare and entered a narrow lane. On both sides of the lane were houses of several storeys. Because of the height of the buildings, even the rays of the sun could enter only during noon. It was covered with darkness at all other times. Bhavananda entered a two-storeyed house and rushed to a room on the groundfloor where a middle-aged woman was cooking. This dark woman was wearing a white sari, usually worn by widows. She did not look famished and was not by any chance skin and bones. She quite plump. Her forehead was tooed. She was stirring the rice a ladle. Her hair had fallen d and was dishevelled. At that ti Bhavananda entered the ro "Grandmother, accept my *nam kars.*"

When the "grandmother" saw B vananda, she wanted to cover head with the hem of her sari. hair glistened, having been oiled combed. She had finished her p ers and put a few flowers in her h But her sari would not permit o covering the head. For the sari

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only five cubits in length. Almost the entire length was necessary to go round her ample girth. Then it had to cover her bosom. It could only reach up to her shoulder. Despite her tugging at it, the sari could stretch no further. Therefore Gauri Thakurani had to content herself with holding the hem of her sari near her ear. She swore that in future she would never buy a sari less than 8 cubits in length. She said: "Is it Goswami Thakur? Come in, come in! Why do you perform *namaskars* to me?"

Bhavananda: "Aren't you my grandmother?"

Gauri: "You are addressing me that way; that is all. You are a Goswami and Goswamis are gods on earth. Since you have made obeisance to me, let me bless you with long life. You can perform *namaskars* to me for, you are younger to me."

Really Bhavananda was at least 25 years younger than the woman. But the tactful Bhavananda replied: "No, grandmother, I am calling you that only for fun. Have you forgotten how the other day we compared our ages and you were found to be six years younger than me? We are Vaishnavas and you know that we can do anything we like. It is my desire to obtain the permission of the head of our *math* and marry you one day."

Gauri: "What nonsense! You should never talk such drivel. Don't you know that I am a widow?"

Bhavananda: "Can't there be a second marriage?"

Gauri: "Well, do whatever appears right to you. You are a learned person. I am only a poor woman. What do I know? Yes, when will it be?"

Bhavananda controlled his laughter with some difficulty and said: "It is necessary that I should meet the *Brahmachari* who controls our *math*; then there won't be the delay of even a single day. Well, how is she?"

On hearing the query, Gauri realised that she had been taken in. She began to suspect that the proposal of marriage was only a joke. Then she replied: "She is as she was."

"Please go in and see how she is," said Bhavananda. "Tell her that I have come and would like to see her."

Gauri Devi then threw down the ladle, washed her hands and climbed the steep stairs to the first floor.

On a torn mat was seated a remarkably beautiful woman. But her beauty was marred by the shadow of sadness. It was like the shadow of a dark cloud over a broad and deep river glittering in the noonday sun. The waves were tossing in the stream. On the banks the trees were swaying with the breeze and bending under their floral load and the houses on the banks were looking picturesque. The boats cut across the waters leaving a trail of waves. It was midday; yet the shadow of the dark cloud cast a gloom over this arcadian beauty.

The same was the case with the woman. There were the lovely lustrous thick silken tresses, there was the wide forehead, there were the incomparable arched eyebrows, there were the same moist, bright, large eyes. There were the crimson lips, there were the full rounded cheeks, hearing with every breath, there were the same soft rounded

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arms. But today the beauty was devoid of brightness and glitter, shimmer and charm. One might even say that she did not have the same youthfulness as before. There was the same beauty and the innate sweetness. To them have been added patience and seriousness. Formerly she appeared to be an incomparably beautiful woman in this world of human beings; but today she looked like a divine person cursed to spend her days on earth. Scattered about her were two or three old manuscripts. On the wall hung a rosary which she used when uttering the name of Hari. There were pictures of Jagannath and Sri Krishna.

Bhavananda entered the room and asked: "Kalyani, are you well?"

Kalyani: "What does it matter whether I am well or not? How does it concern you? It should not even concern me."

Bhavananda: "He who plants a tree waters it daily and watches its growth. I planted life in your lifeless body. Can I not enquire about that life?"

Kalyani: "Can the tree born of poison ever wither?"

Bhavananda: "Is life poison?"

Kalyani: " Why then did I try to destroy it by pouring nectar into it?"

Bhavananda: "I have long desired to ask you, but I did not have the courage. Who was responsible for making your life so miserable?"

Kalyani: "No one made my life miserable. Life itself is misery—my life, your life, every life."

Bhavananda: "Your are right. My life is miserable since that day.... Have you finished the Sanskr grammar?"

Kalyani: "No."

Bhavananda: "The dictionary?"

Kalyani: "I do not like it at all

Bhavananda: "I thought you like your studies. Why are you disguste now?"

Kalyani: "When a great schol like you is such a sinner, it is bett not to study. Swami, have you an news of my husband?"

Bhavananda: "Why do you as again and again? Even if alive, is h not as good as dead to you?"

Kalyani: "I am dead for him, no he for me."

Bhavananda: "You took poison i order that he might be dead to you Why then do you ask the same ques tion again and again?"

Kalyani: "I accept what you say but our relation cannot cease with death. Tell me whether he is doing well."

Bhavananda: "Yes, he is all right."

Kalyani: "Where is he? At Padachinha?"

Bhavananda: "Yes, he is there."

Kalyani: "What is he doing there?"

Bhavananda: "He is continuing the work he started some time ago. He is constructing a fort and manufacturing arms. With the arms he has manufactured, thousands of Children are armed today. Thanks to his hard labour, we are not wanting in guns shells, cartridges or gunpowder. He is indeed the shining light among the Children. We consider him as our right hand."

Kalyani: "Could he have achieved so much if he had not been convinced about my death? Can anyone swim in

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ocean of life with a vessel full of
d tied to his neck? Can he run
ose legs are chained. Oh Sanyasin!
y did you save this wretched life
mine?"

Bhavananda: "Is it not the duty of
wife to be a partner to her husband
his religious vows?"

Kalyani: "In ordinary rites and
uals, she can be a partner. But in
eat and serious undertakings, she
only be a handicap. She will only
a thorn in his path. It is an old
ge that a thorn can be removed
by a thorn. That is why I tried
remove this thorn of life with the
rn of poison. Why did you, a
ked Sanyasin, revive my life?"

Bhavananda: "Well, what I have
n, let it be mine. Kalyani, can you
e back to me the life I gave you?"

Kalyani: "Do you know whether
child Sukumari is alive?"

Bhavananda: "It is long since I
d any news about her. Jivananda
gone that way long ago."

Kalyani: "Will you bring me news
ut her? I had to give up my hus-
d. Why should I abandon my
d when I am alive? If only I can
my Sukumari, I can squeeze some
out of this life of sorrow. No,
should you exert so much on my
alf?"

Bhavananda: "Can I not do even
little for you, Kalyani? I will
rtainly bring your child to you. But
t then?"

Kalyani: "What then? What do
mean?"

Bhavananda: "What do you say
ut your husband?"

Kalyani: "I have given him up."

Bhavananda: "What will happen if
his vow is fulfilled successfully?"

Kalyani: "Then I shall resume
tending him. Does he know that I am
alive?"

Bhavananda: "He doesn't know."

Kalyani: "Do you meet him?"

Bhavananda: "I do."

Kalyani: "Does he not speak about
me?"

Bhavananda: "No. What relation
can a husband have with a dead
wife?"

Kalyani: "What did you say?"

Bhavananda: "You can marry
again since you have been reborn."

Kalyani had shown great respect
towards Bhavananda till now. But
she started addressing him in the
singular instead of the honorific
plural.

Kalyani: "Bring me my child."

Bhavananda: "I will do so. You
can marry again."

Kalyani: "Am I to marry you?"

Bhavananda: "Tell me, will you
marry me?"

Kalyani: "Marry you?"

Bhavananda: "What will happen if
you marry me."

Kalyani: "What will happen to
the vow you have undertaken?"

Bhavananda: "It will be drowned
in the sea."

Kalyani: "What about your great
undertaking?"

Bhavananda: "It will also be
drowned in the sea."

Kalyani: "Why are you sacrificing
all these?"

Bhavananda: "It is because of you.
No one can control love, be he man
or *rishi*. It is impossible whether one

(Continued on page 87)

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Notes & News

COIMBATORE KENDRA

THE Saral Sanskrit Classes were inaugurated on December 11 at the Bharatiya Vidya Bhavan's Coimbatore centre and was attended by a large number of people. Sri S. Srinivasan, Chartered Accountant, welcomed the gathering. Messages received from Kulapati K. M. Munshi and Sri K. Balasubramania Aiyar were read.

Both Sri T. S. Ramalingam, Principal Subordinate Judge, who presided, and Sri K. Vaidyanathan, I.A.S., (Retd.) who inaugurated the function, stressed the value and importance of learning Sanskrit both by the young and the old and said that Sanskrit alone could strengthen the unity of our culture.

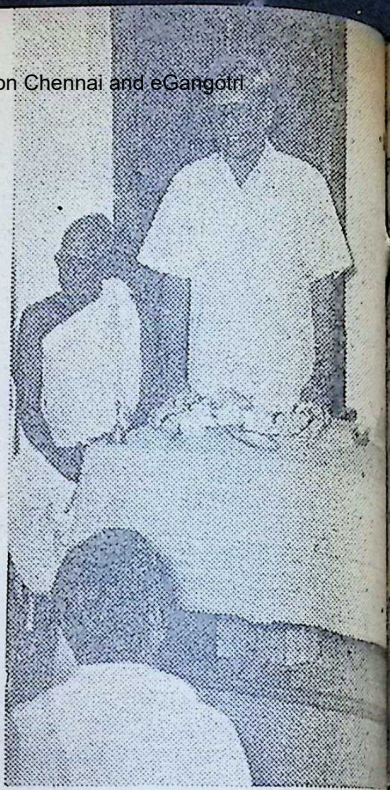
DAKOR COLLEGE

THE sudden demise of Sri Manibhai M. Parikh, Hon. Secretary, Bharatiya Vidya Bhavan, Gujarat Kendra, Dakor, was mourned by the staff and students of the Bhavan's College at Dakor on Friday, December 20, 1963. The meeting passed a resolution of condolence and the college remained closed on December 19 as a mark of respect to the late Secretary.

TRANSLATORS OF THE RIGVEDA

BOOKS will be enjoyed or appreciated more if we read them with a knowledge of the individual characteristics of their writers—their nature, their background and the way they lived. Such knowledge, according to Dr. Hermann Berger, the eminent Indologist, who spoke on "The Early Translators of the Rigveda" at the Bharatiya Vidya Bhavan on December 19, gave us a better understanding of the books we study.

He said that the first or rather, the first two, translations of the *Rigveda* into a European language were made by two German savants—Dr. Hermann Grassmann and Dr. Alfred Ludwig.



Coimbatore Kendra: L—R: Sarvo Subramanya Sastrigal, T. S. Ra lingam and K. Vaidyanathan.

And he proceeded to give a clear v picture of these two men—so diffe from each other both in their out and their activities. He said that only thing common between them that both translated the *Rigveda* both were published in the same y

He discussed and explained the ferences in their translations and that considering the difficulty of tr lating words no longer current Sanskrit and words which have ev ed new connotations with the pass of time and also their different, al contradictory, mental attitudes, differences were remarkably few.

Prof. J. H. Dave, Hon. Direc Bharatiya Vidya Bhavan, pres the meeting and introduced conclusion th ed him for his learned and intere speech with many flashes of humou

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NGALORE KENDRA

Sri Justice K. R. Gopi Vallabha engar, Treasurer, Bhavan's Banga- e Kendra, presided over the 15th niversary of the Gokhale Institute of blic Affairs, Study Circle. The pro- mme was started with a *veena* re- al, followed by prize distribution to 27 ners of Kannada essay and Kan- da and Sanskrit recitation competi- ns, sports events, etc.

* * *

LTURAL NEWS FROM BANGA- LORE

Under the auspices of the Govern- nt Arts & Science College, Sri B. V. Sunderraja Iyengar presented a programme depicting Indian Culture and History in the form of photographs and world postage stamps.

* * *

The students of the Rashtreeya Vidyalaya Teachers' College conducted a multi-lingual literary elocution competition at the Vani Vilas Institute, with Sri Murugendrappa, Principal, presiding.

* * *

Twelve colleges participated in the inter-collegiate Kannada debate conducted recently by the Acharya Pathashala College, and prizes were distributed.

ANANDA MATH—*Contd.*

s attained fulfilment or whether he a god. The vow I took when I ined the Order of the Children is e the breath of my life. But you e dearer to me than my very life. have been a slave to your ravishing auty ever since I gave you life. I er knew that there could be such veliness in the world. If I had known t I would come across such radiant auty, I would never have joined the der of the Children. My faith has en burnt to ashes in the fire of ur beauty. My religion has yielded your loveliness. Only my life re- ains. Even that life is burning for e last four years. Kalyani, I am thed in fire every day. My body is rning, and my life is ebbing away. have borne it for four years. I can ar it no longer. Kalyani, will you ve pity on me?"

Kalyani: "Haven't you told me ce that according to the rules of ur order the penance is death for e who is overcome by lust. Is it ue?"

Bhavananda: "Yes, it is true."

Kalyani: "Then you should do the penance of death."

Bhavananda: "Yes, I have no other alternative."

Kalyani: "Will you die if I fulfil your desire?"

Bhavananda: "Certainly, I will die."

Kalyani: "If I don't fulfil your desire?"

Bhavananda: "Even then I have to die. Because I have become the victim of my heart."

Kalyani: "I shall not fulfil your desire. When will you give up your life?"

Bhavananda: "In the next battle."

Kalyani: "Yes, you can go; will you send me my child?"

With tears in his eyes, Bhavananda said: "I will do so. Tell me, will you remember me when I am dead."

"I will remember you," replied Kalyani, "as a sinner who broke his vows."

Bhavananda went away. And Kalyani sat down to read the manuscripts.

[To be continued]

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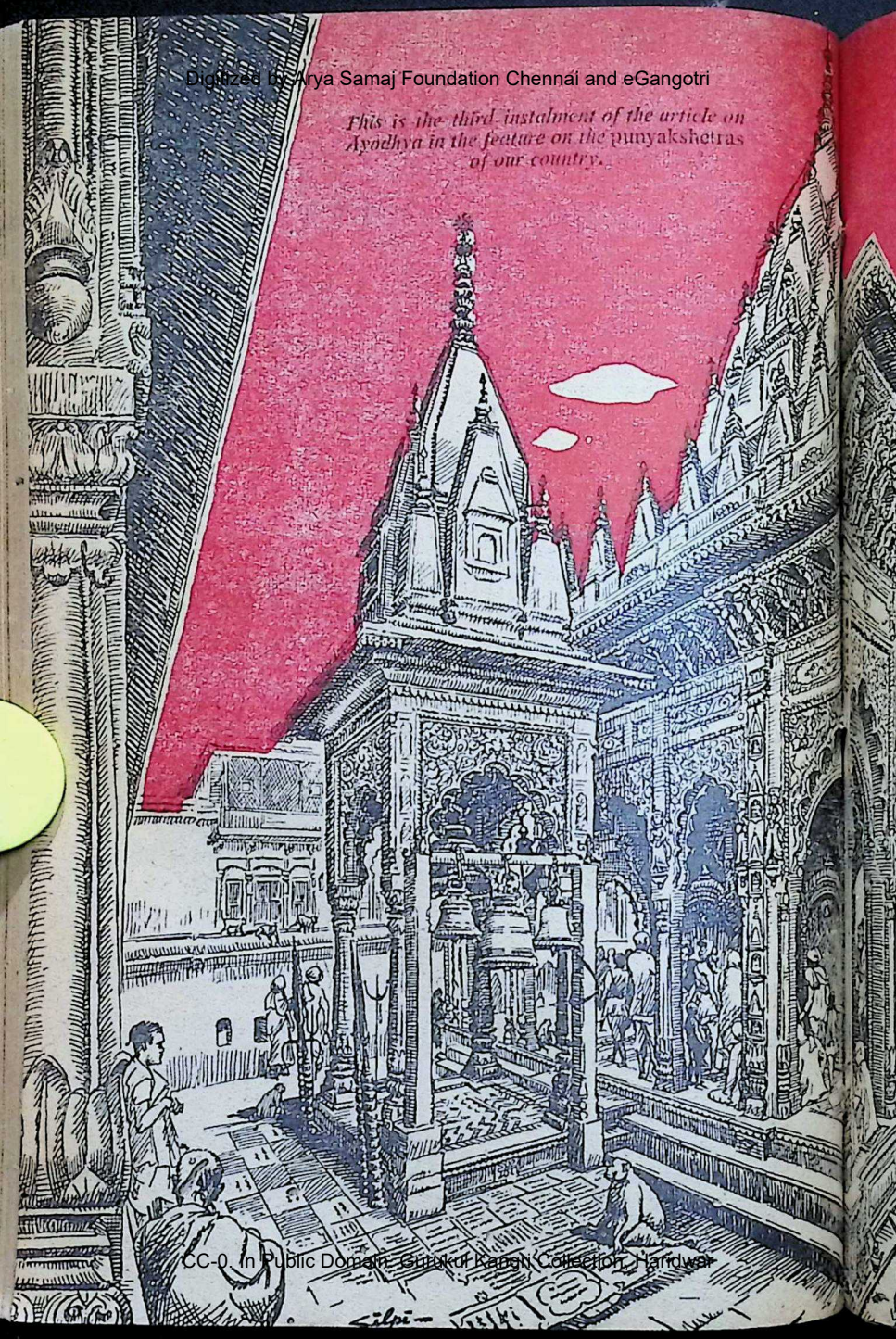
This is the third instalment of the article on Ayodhya in the feature on the punyakshetras of our country.



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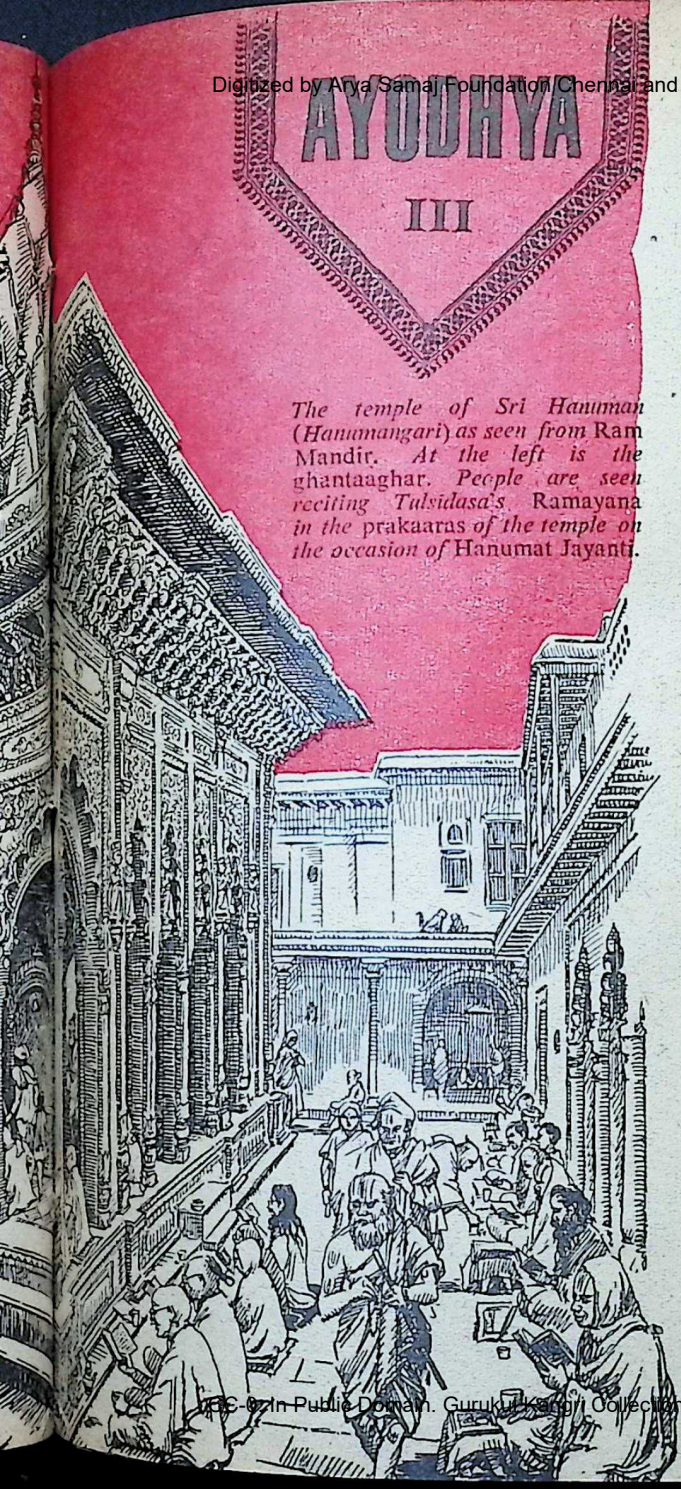
AYODHYA

III



The temple of Sri Hanuman (Hanumangari) as seen from Ram Mandir. *At the left is the* ghantaaghar. *People are seen reciting Tulsidasa's* Ramayana *in the* prakaaras *of the temple on the occasion of* Hanumat Jayanti.

THE Hanuman Temple, or Hanumangari as it is known locally, is another very important shrine in Ayodhya which attracts thousands of pilgrims every year. According to the Purânas, when Sri Rama left Ayodhya for his heavenly abode, he left the city in charge of Hanuman.

When King Vikramaditya restored Ayodhya to its ancient glory, he is said to have come across a very remarkable image of Hanuman and he built a magnificent temple to install the image. This temple was razed to the ground by Babar and it remained a ruin for a long time.

When one of the Nawabs of Oudh, Mansur Alikhan, became a victim of leprosy, he tried many cures but the dread disease would not respond to any treatment. He went to Ayodhya to try a change of environment and there he

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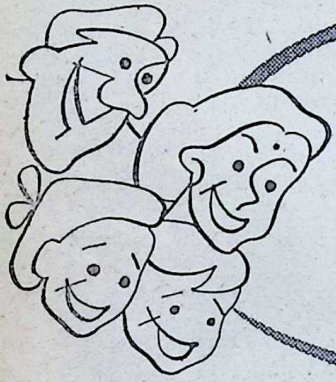

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a great *sanyasi*, Sri Abhay Ram-
who was a great devotee of
Hanumanji.

The Nawab was so struck by his
bearing and obvious holiness
he fell at the feet of the Saint who,
ed by the humility and suffering
the Nawab, blessed him and willed
cure. The Nawab was overjoyed
ind himself rid of the evil disease
in an effort to show his gratitude,
ed many villages free of tax to the
t.

When the rigour of Muslim rule
ed a little, the Diwan of Oudh, Sri
lit Rai, got the temple rebuilt on a
ge scale and restored the idol of
umanji. Sri Ramanandiya Vaish-
Sadhus have been in control of
s temple since then.

Since the Diwan rebuilt the temple,
years have passed and a *panchayati*
m of management is now in force.
e Mahant and the Panch are elected
vote but only the *bairagis* of the
umangari have the right to vote.
e Mahant and the Panch conduct the
rs of the temple and everything
s on smoothly.

There are three big festivals every
at Ayodhya. The biggest is the
day celebrations of Sri Rama i. e.
Ramanavami festival in the month
Chaitra. The second is the *Jhoola*
the month of *Sawan* and the third
val is the *Akshaya Navami Pari-*
festival in the month of *Kartik*.
sides these major festivals, there
other minor festivals and fairs such
Vivaaha Panchami in the month
Magha, the *Makarasankranthi* in
, the Surya Kunda fair in *Badhon*
the *Dassera* festival in *Aswin*.

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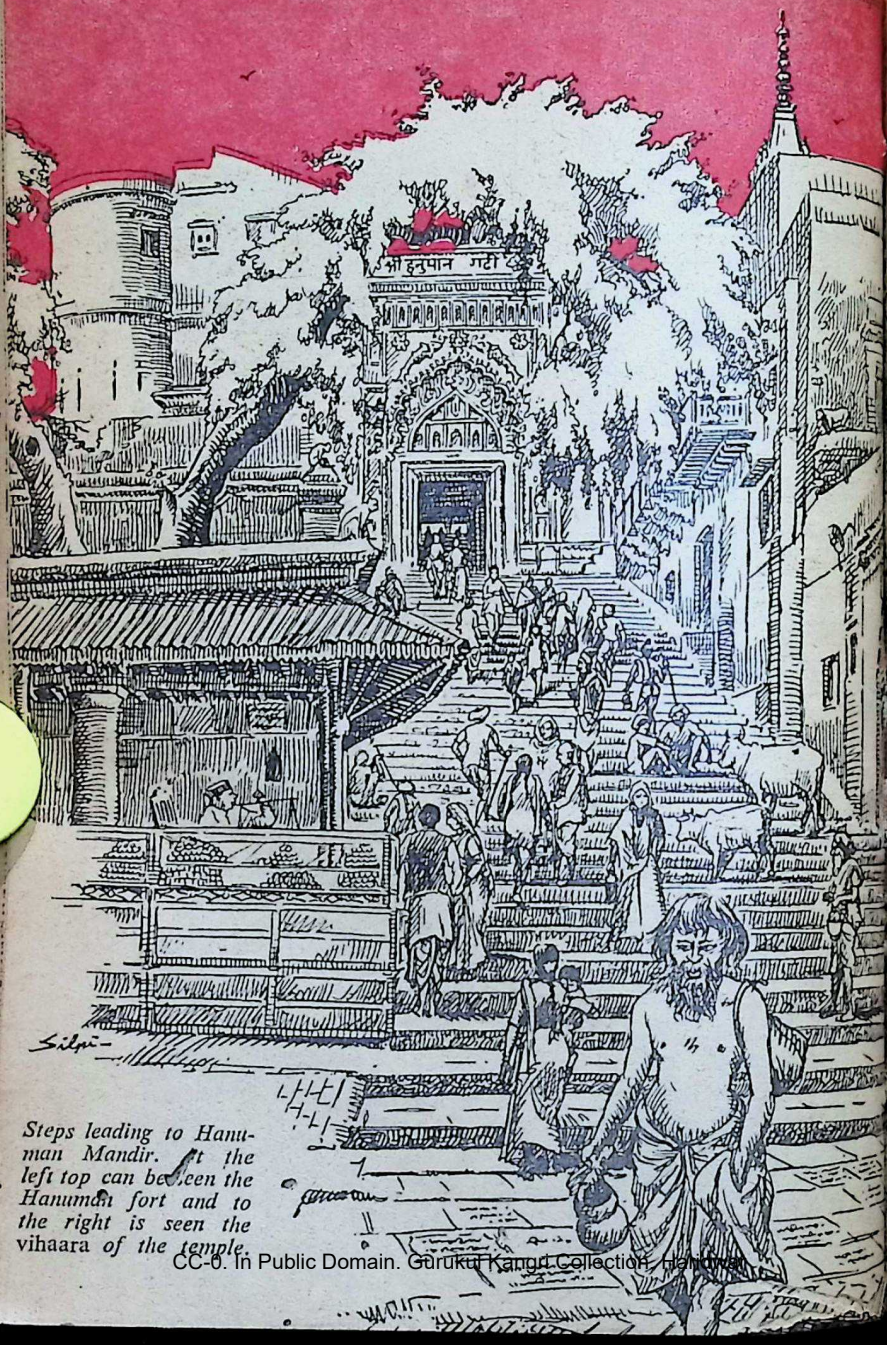
A close-up view of the garba-griha of the tem



Steps leading to Hanuman Mandir. At the left top can be seen the Hanuman fort and to the right is seen the vihaara of the temple.

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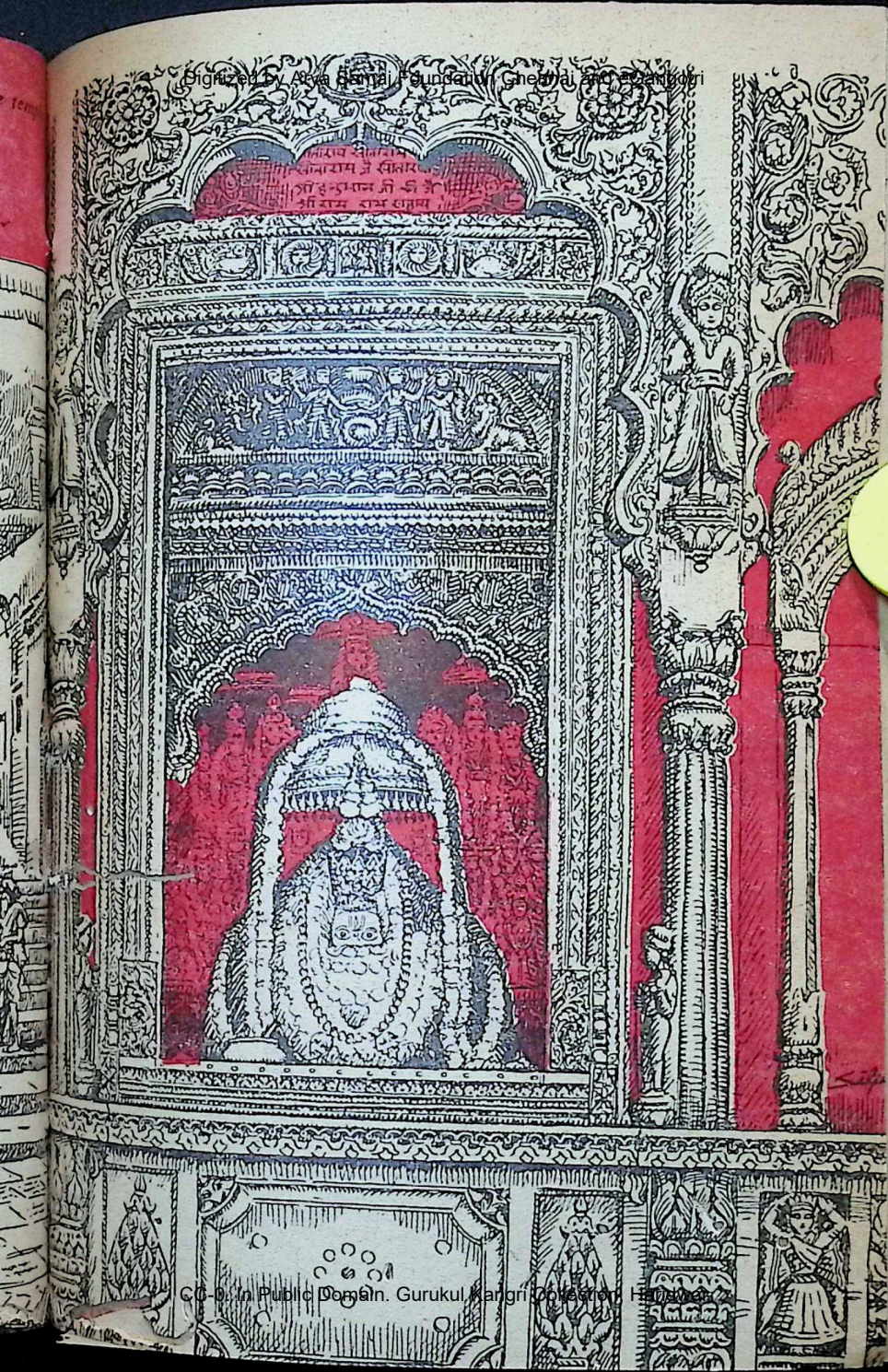

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OUR BOOK SHELF

FEATHERS FROM THE GREEN CROW: SEAN O'CASEY, 1905-1925. Edited by Robert Hogan. Published by Macmillan & Co., Ltd., London. Price: 30s.

WHY is it that so many of the 'English' dramatists of yesterday and today are really 'Irish'? Wilde, Shaw, and Synge; O'Neill, Samuel Beckett, and Sean O'Casey—the list is formidable, if not overwhelming.

Mr. O'Casey, now 83, was over 40 before he achieved explosive success as a dramatist with *The Shadow of a Gunman, Juno and Paycock* and *The Plough and the Stars*. Many more plays have since flowed from his pen—it is not easy to forget one's encounter with plays like *The Silver Tassie, Within the Gates,* or *Cock-a-Doodle Dandy*. And in recent years he has given us his enormous Autobiography. He now lives in Devon, in England; a patriarch no doubt, but the original "Redskin" image remains still; an O'Casey con never fade into a "Paleface".

The youngest of 13 children, Sean O'Casey knew poverty; living his boyhood, youth and early manhood during the years of the struggle for Irish independence, O'Casey was politically a 'committed' man. The fact of British rule was a constant laceration to him. As a young man he sought avenues for what would perhaps now be called 'existential' action—and writing itself was for him but a means of such action. Some of these early writings (1905-1925) are now resurrected from near-oblivion and presented in the volume under notice.

The editor, Mr. Hogan, has done his job with judgment and critical competence. The Introduction, and the prefatory notes to the individual pieces, are the result of a good deal of research, and make it easy for us to catch young Mr. O'Casey in his moods of "wild joy" and "savage bitterness".

There are casual newspaper articles, satirical and ironic verse, a vivid [illegible] Chums censored) account of the [illegible] Citizen Army (the piece for which [illegible] received payment first,—a cheque [illegible] £15, which he used for his mot[illegible] funeral in 1919), four stories, and [illegible] short plays. Always, even in the m[illegible] casual contribution, the O'Casey to[illegible] of fierce integrity is unmistakable. [illegible] felt strongly, and wrote sometimes [illegible] though the iron had entered his [illegible] He never could look on "popular [illegible] cess" as a thing worth seeking; w[illegible] success at last came to him, it c[illegible] not with a whimper, but with a l[illegible] Yet even successful O'Casey has [illegible] mained O'Casey—the rebel, [illegible] workers' prophet, the man of chall[illegible] ing individuality.

One should resist the desire to [illegible] illustrative extracts from a book [illegible] loaded with ore like this. There is [illegible] commonplace page anywhere in [illegible] Casey's writings, and this applies [illegible] to these early writings. The last of [illegible] four stories, for example, is about [illegible] "language business" which agitates [illegible] so much in post-Independence India [illegible] it did Ireland too in the 'twenties [illegible] will quote this from the chara[illegible] Jack:

"The first thought towards our [illegible] dren is their life, rather than their [illegible] guage; to see that the tissues of [illegible] get every necessary nourishment, [illegible] every possible protection, to pro[illegible] them with clothes that will leave t[illegible] cool in the Summer, and clothes [illegible] will keep them warm in the Winter."

—*Dr. K. R. Srinivasa Iyen[illegible]*

PRELUDE TO THE PARTITION OF WEST AFRICA. By Prof. John [illegible] Hargreaves. Published by Macmi[illegible] & Co. Ltd., London. 1963. Pp. 384. Price: 50s.

HERE is a well-documented, read[illegible] and meticulous historical study, thr[illegible] ing light on the antecedents of the [illegible] tition of West Africa among the E[illegible] pean nations in the 19th century. [illegible] period covered is 1860 to 1885, and [illegible] follow-up survey extends from 188[illegible] 1898. The seven chapters deal with [illegible] conditions in the 1860's, the Br[illegible] policy during the same period. [illegible] African policy of the second Fre[illegible]

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...pire, the contemplated territorial ...hange between England and France ...9-76), Anglo-French conflicts ...6-81), the beginning of the scram- ...and the pattern of the partition. ...egarding the failure of territorial ...hange, the author observes: "A ...otiated partition of influence on the ...t African coast could have saved ...h powers much trouble and anxiety ...ing the rest of the century; and in ...ticular it could have strengthened ...easurably the future British Afri- ...empire. If, as seemed possible at ...s time, a single British administra- ...had been permitted to control the ...t and develop the hinterlands of ...ern Ghana, Togo, Dahomey and ...eria, the political geography of ...ntieth-century Africa would have ...strikingly different. (Lord) Car- ...von's nervous ineptitude had wast- ...an extraordinary opportunity." ...195). The problem of motivation re- ...ing the German entry into West ...ica during the Chancellorship of ...marck is discussed (pp. 316-20): ...a time, it seemed that this struggle ...-French) might become a tri- ...lar one... Nothing important came ...hese plans for a stronger German ...' (pp. 344-45).

...s substantial and attractive ...e is provided with four maps, a ... and a list of main ...s and authorities used. The ...r's name is found in five biblio- ...ical entries on p. 365, showing ...the work under review is the cul- ...tion of his previous studies in the ...ject.

—*Prof. R. Sathianathaier*

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The book deserves a place in all offices as an important reference book because it would be so helpful to the employees and management alike.

—*K. R. N.*

INDIAN CRICKET: 17th Edition, 1963. Edited by Sri S. K. Gurunathan. Published by Kasturi & Sons Ltd., Madras. Pp. 258+xxxix. Price: Rs. 5.

CRICKET enthusiasts—and their number is legion in India—will welcome avidly the appearance of the 17th edition of this well-known almanac on Indian cricket. All the usual features

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are there and one can well visualise the cricket addist stealing away into a lonely corner to browse over and delight in the massive statistical information given in these pages.

Apart from the statistical information, there are five very interesting articles by Rusi Mody, Leslie Smith, J. H. Fingleton, Norman Preston and Alex Bannister. The tribute to Polly Umrigar by Rusi Modi is richly deserved. The tribute to the great Worrell by Alex Bannister is a gem both in content and style. All the greatness of this shining knight of the willow (and now a real Knight) is brought out in an explosion of admiration. In every department of cricket he was great but he was at his greatest as Captain—not so much because he brought cricket back from musty books of figures and statistics into the playing field, which in itself would be enough to guarantee him a niche in the annals of cricket, as because of his combination of shrewdness and urbanity. It is this combination of wizardry and gallantry that has been rightly stressed as his supreme claim to a place among the giants of this noble game. —*K. S. R.*

BOOKS RECEIVED

REALITY AND RELIGION. By K. Venkataratnam. Printed at the B.N.K. Press, Madras-1. Re. 1.50 nP.

MAA. By Trilok Chandra, 109/2, Civil Lines, Muzaffarnagar (U.P.). Price not mentioned.

JNANA-VIJNANA OF SRIMAD BHAGAVAD GITA. By Magdal Ramachandra, 121, Gitashram, 6th Cross, Chamarajapet, Bangalore-18. Rs. 2.25.

THE SILENT SPLENDOUR. By Yogi Shuddhananda Bharati. Published by Shuddhananda Library, Yoga Samaj, Madras-20. Re. 1.

KHADI AND VILLAGE INDUSTRIES COMMISSION ANNUAL REPORT (1961-62). Published by the Director of Publicity, Khadi and Village Industries Commission, Gramodaya, Irla Road, Vile Parle (West), Bombay-56.

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya B at Associated Advs. & Ptrs., Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: V. A. K

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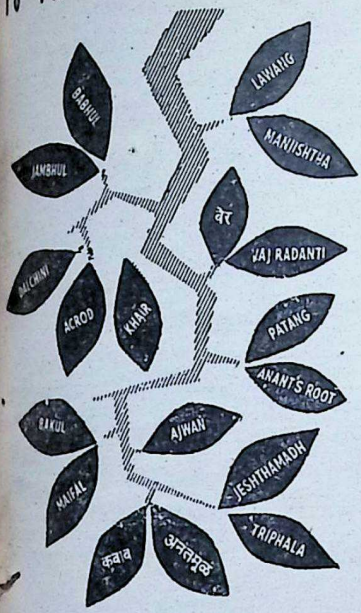

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BHAVAN'S JOURNAL

FORTNIGHTLY

February 2, 1964

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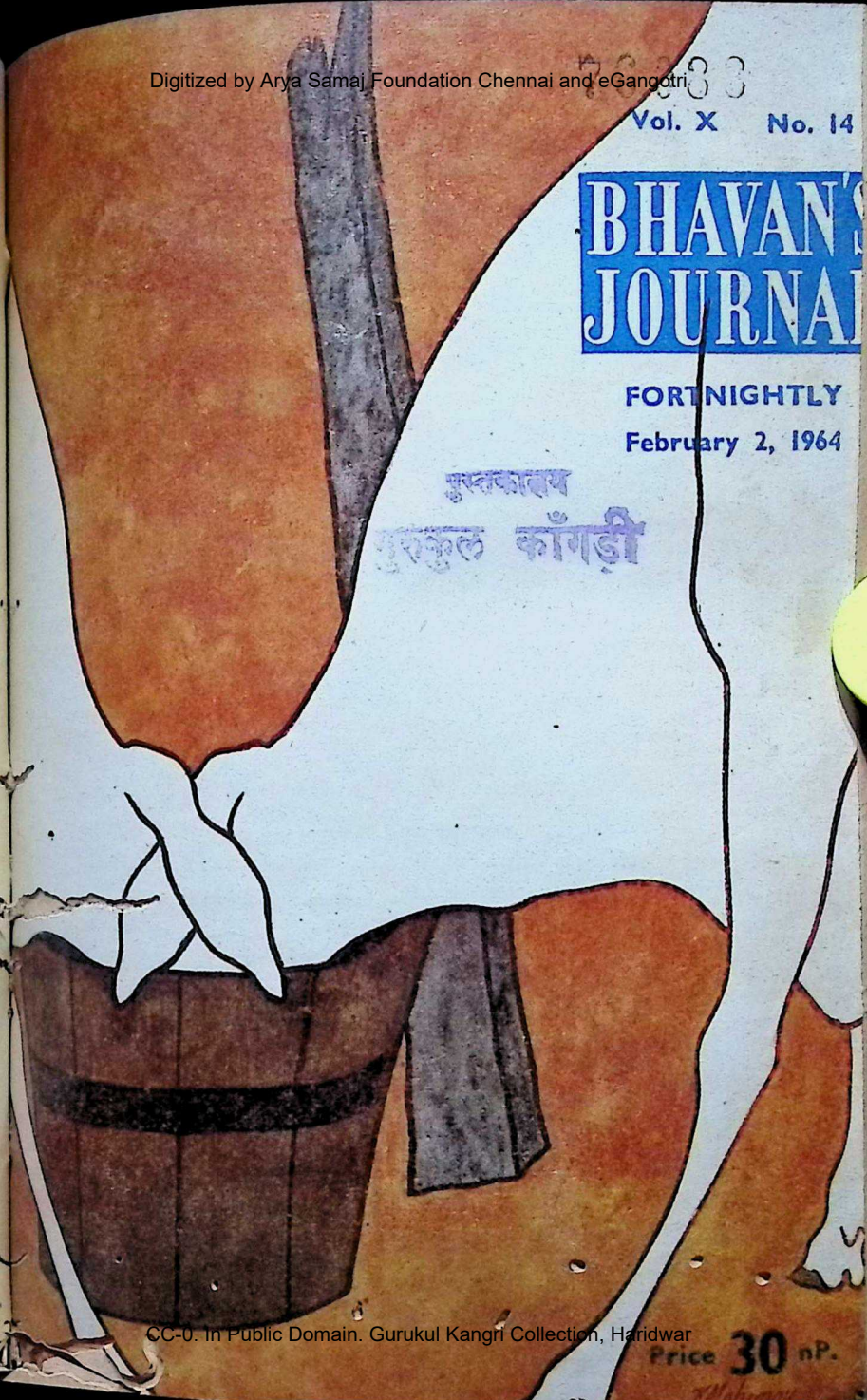

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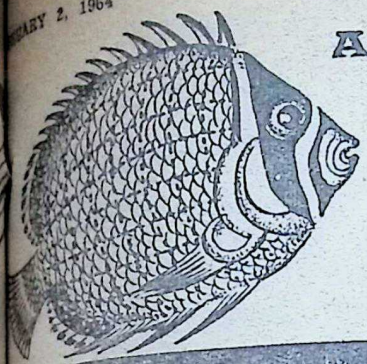

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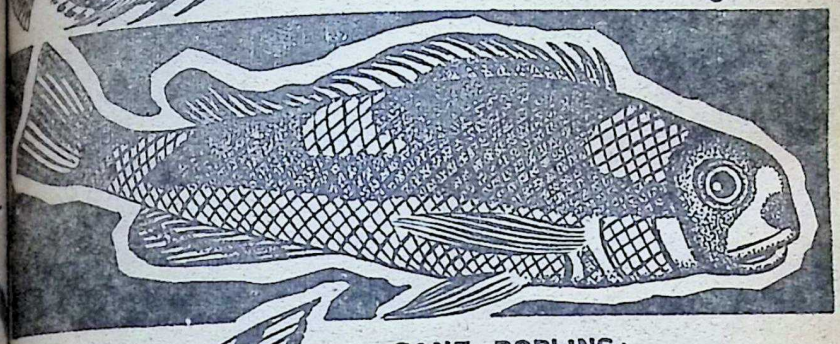

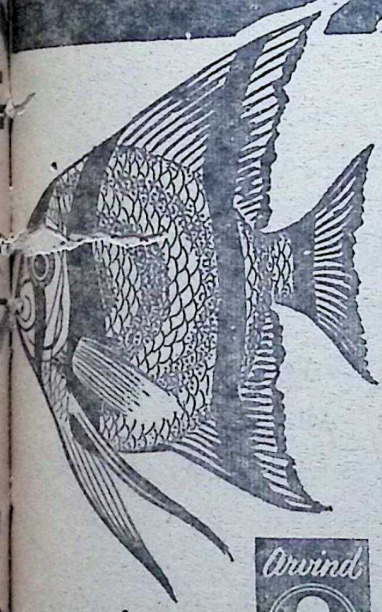

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FEBRUARY 2, 1964

BHAVAN'S JOURNAL

FORTNIGHTLY

Devoted to Life, Literature and Culture

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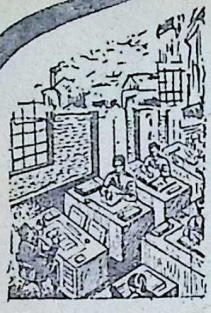

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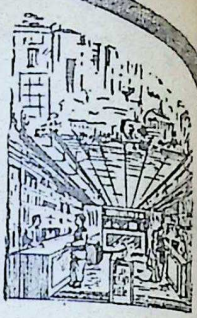

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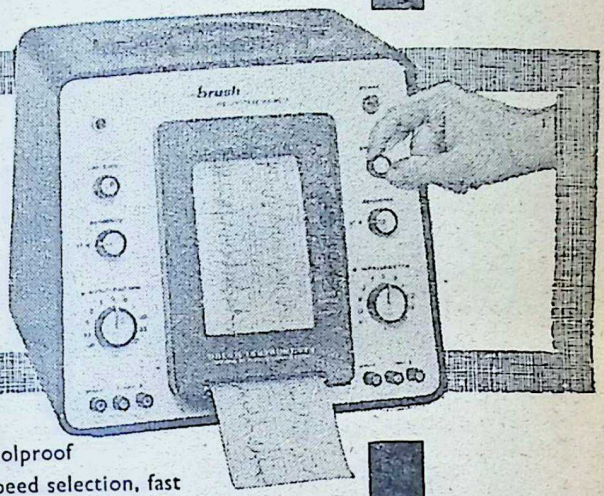

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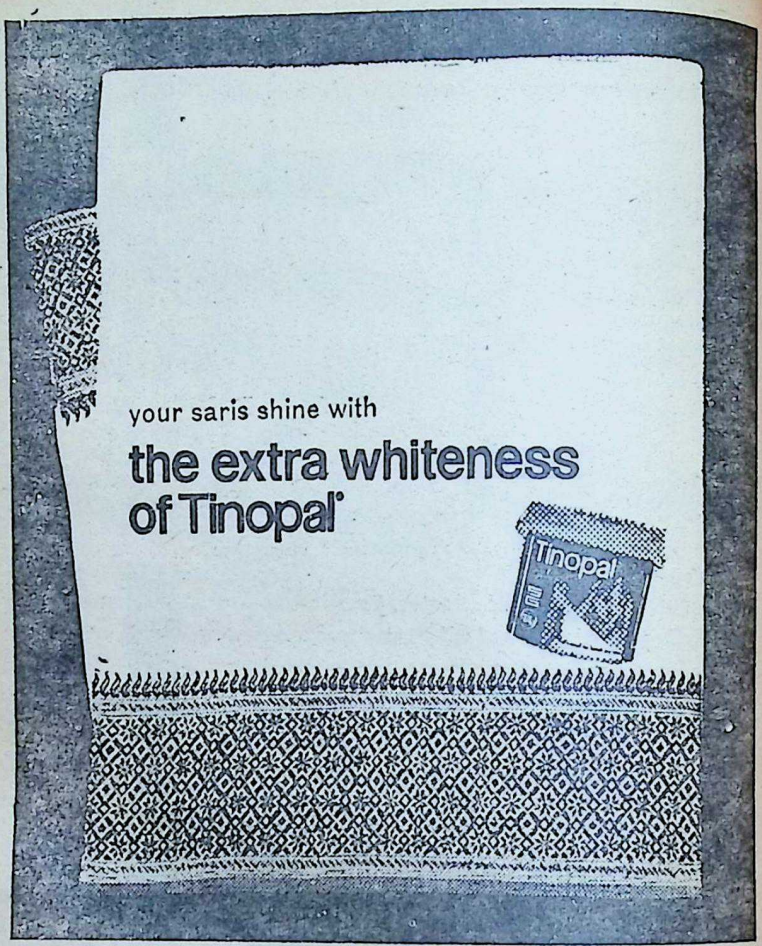

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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BHAVAN'S JOURNAL

Prayer to Lord Siva

भेषजं भवरोगिणा मखिलापदा मपहारिणं
दक्षयज्ञविनाशिनं त्रिगुणात्मकं त्रिविलोचनम् ।
भुक्तिमुक्तिफलप्रदं निखिलाघसंघनिबर्हणं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

भक्तवत्सल मर्चतां निधिमक्षयं हरिदम्बरं
सर्वभूतपतिं परात्पर मप्रमेयमनूपमम् ।
सोमवारिन भूहुताशन सोमपा निल खाकृतिं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

I seek the refuge of Lord Chandrasekhara (Siva) Who is the panacea for the disease of metempsychosis; Who wards off all dangers to humanity; the Destroyer of Daksha's sacrifice; Who holds the three-fold *gunas (Sattva-Rajas-Tamas)* in Himself; Three-eyed; the Bestower of happiness and liberation and the Destroyer of the totality of sins. What can Yama do to me?

I seek the refuge of Lord Siva Who is the beloved of His devotees, Who bestows on His worshippers endless wealth; Who wears the directions as His apparel (naked); the Lord of all elements; the Greatest of the great; Who cannot be perceived by the senses; Who is unequalled; Who is the Ashtamurti—moon, water, sun, earth, fire, the *agnihotri*, wind, and sky. What can Yama do to me!

—*Markandeya's prayer to Lord Siva (Padma Purana)*

[On the 11th of this month falls Maha-Sivaratri]

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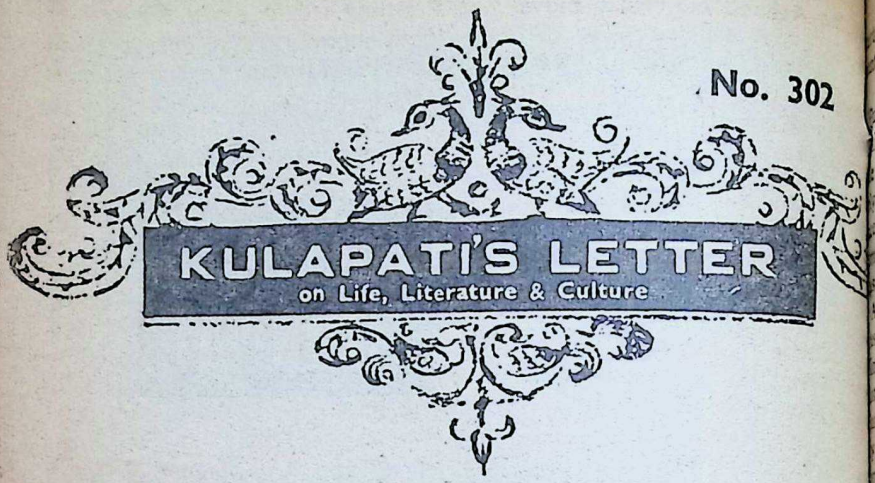

☆ 'ADVENT OF INDEPENDENCE' ☆ WHY 'PARTITIO
☆ WHY CRIPPS' OFFER WAS REJECTED BY GANDHIJ

BHARATIYA VIDYA BHAVA
BOMBAY.

FEBRUARY 2, 1964

MY YOUNG FRIEND,

THE partition of Bengal, the Congress split at Surat, the Jallianwallabagh massacre, the Partition dividing the country and its aftermath, the integration of the country, the emergence of the Constitution, all these might appear to the present generation of readers as historical events; to us, they are part of our life. Whatever, therefore, I may write on this phase of our history is bound to be coloured by a subjective outlook.

It has been my good fortune to have known most of the great personalities who dominated the political scene in India from 1914 onwards. Of them, my relations were fairly intimate with Sri M.A. Jinnah from 1915 to 1929, and much closer with Mahatma Gandhi and Sardar Patel fro 1929 to the time of their death.

In passing, I may mention that cannot imagine a greater contra than between Sri Jinnah with h hardheaded pragmatism and Gandh of flaming ideals. However, in spite the difference in gifts and outlook, th had one thing in common—neither them would rest content till he d minated the scene. In the nat of things, therefore, it was impossi for them to work together, and things were, all our political progra for several decades remained con tional upon their agreement. The re sult was the vivisection of India, prevent which I had left the Congre in 1941 and, with Gandhiji's blessin

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...d the Akhand Hindustan move-
...t.

●●●

...ture historians will probably hold ...ic men of our generation answer- ... for the Partition. They will prob- ... want to know why Partition was ...pted. However, under the cir- ...tances prevailing at the time, it ... the only possible solution.

... I said, I parted from the Con- ... in 1941 and worked for Akhand ...stan. I shed tears when Parti- ... threatened to become a reality. ...chiji once said that 'only over ... dead body' the Partition would ... Sardar Patel was also deter- ...d to resist it.

... a letter to a friend, I had tersely ...marised the position at the time ...follows:

"In 1947, I think, both Sardar ...nd myself were the guests of G.D. ...Birla at New Delhi. When- ...ever Sardar was in a mood, in the ...course of our daily walks, he used ...to talk to me of some of the pro- ...blems which were uppermost in ...his mind. One day, while talking, ...he began to tease me: 'Well ...Akhand Hindustani, we are now ...going to divide India.' He had ...come from some conference. I ...was naturally shocked, because he ...was all along very strongly oppos- ...ed to Partition and used to criti- ...cise Rajaji bitterly for his pro-Par- ...tition views. Then he fell to con- ...vincing me that he was right.

"So far as I remember, he ...strongly put forward two grounds: ...one was that the Congress being ...pledged to non-violence, it was not ...possible for it to resist Partition. Resisting would mean the end of the Congress and a long struggle with the Muslim League through large-scale use of violence, with the British Government sitting tight over the country with its police and army. The second ground was that if Partition were not accepted, there was bound to be a long-drawn-out communal strife in cities, in some rural areas, and even regiments and police forces would be torn by communal dissensions. In such a conflict, the Hindus, being more disorganised and less fanatic, might go under for want of compact organisation.

"On the other hand, it would be easier for the two communities to deal with each other on the basis of organised governments, to come to a settlement as between two governments rather than as between two communities spread all over the country. By that time I had bitter experience of Hindu-Muslim riots, with the British officers having sympathy for the Muslims and the Hindus coming out very badly. With my knowledge of the Udaipur troops, I was doubtful whether even the armies which were maintained by the Indian rulers had the stamina to stop the communal orgies even in their States.

"I remember this conversation very well, because it made me spend some sleepless nights, but at the end of it, after I had one or more discussions with him on this point, I felt convinced that the second ground was unanswerable.

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"The wisdom of Sardar's view was brought home to me when I found that if there had been no partition, the Constituent Assembly, as envisaged by the Cabinet Mission Plan, would have led nowhere.

"By that time I was feeling the difficulty of the Constituent Assembly running successfully if the communal manoeuvres continued to beset it. Ingenuity had to be exercised to see that the Cabinet Mission Plan did not succeed in ultimately placing millions of Hindus under Muslim rule. Even in drafting the Rules of the Constituent Assembly, therefore, I had to try to see that most matters of importance came before the General Assembly where a decision could be taken by a majority vote rather than before the Zonal Councils. And when the Muslim League decided on not joining the Constituent Assembly, we felt greatly relieved—a relief to which I gave expression in a speech in the Assembly."

On 14th July, 1947, I said in the Constituent Assembly in the course of a debate:

"As a matter of fact, very often, if I may express my own sentiment, while examining the plan of May 16 over and over again, it looked to me more like the parricide's bag which was invented by ancient Roman law. As you know, under the ancient criminal law of Rome, when a man committed a very heinous crime, he was tied up in a bag with a monkey, a snake and a cock, and the bag was thrown the Tiber.

"The more we saw the plan more we found the minority st gling to get loose, the sect gnawing at the vitals and we the double majority clause poi ing our very existence. What other Members may feel, I fe thank God—that we have got of this bag at last. We have sections and groups to go into elaborate procedure as was e saged by it, no double maj clause, no more provinces with siduary powers, no opting out revision after ten years and longer only four categories of p ers for the Centre... We h now a homogeneous cou though our frontiers have shr —let us hope only for the mom —and we can now look forw to going on unhesitatingly towa our cherished goal of strength a independence. And therefore t report that was submitted to t House had to be revised."

Without the Partition, the Union India would not have been possib No Government with plenary po would have been installed at the Ce tre, and the progress made during last thirteen years would not h been made.

It now remains for the historians find out what forces led to the P tition and the cruel transfer of po lation that accompanied it. These to be studied dispassionately and c didly as a lesson for the future. T may serve as a guide to our fut statesmen as to what they should and what they should avoid, if

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...t to preserve the integrity of In...—the greatest heritage which we ... bequeath to our future genera...s.

●●●

It must never be forgotten that ...ough the transformation started ...ch earlier on an intellectual level, ...was during the British period (1861-...47) that Indian society, like Pro...theus Unbound, shook off its sla...ry to tradition and in a mighty ...ge reached the modern age. Al...st all that we take for granted ...day as part of our national life ...s produced during this period. It ...t during this period again that our ...torians, both foreign and Indian, ...ve the country a vivid conscious...ss of its past glories, without which ...dian Nationalism would not have ...d the necessary background.

Again, it is interesting to recall that ...bindranath Tagore and Motilal ...re born in 1861, Swami Vivekanan...a in 1863, Lala Lajpat Rai in 1865, ...pal Krishna Gokhale in 1866, Ma...ma Gandhi in 1869, C.R. Das in ...70 and Sri Aurobindo in 1872, the ...tenary year of Raja Rammohan ...y's birth.

Of the politicians, Motilal Nehru, ...ndhiji, C.R. Das and Sri Aurobin...o began their careers as typical pro...cts of their age: the Anglicized In...n. Some of them spent the for...ative years of their life outside In..., for the generations that preceded ...m were brought up in an atmos...here which created the impression ...at our national salvation could only ...e attained by approximating our way ...f life as close to European forms as possible. This was the tradition handed down by Raja Rammohan Roy and his English friends.

This tendency received a shock when Surendranath Bannerji was forced to leave the Indian Civil Service in 1874. This was a memorable event in our history. It is now difficult to conceive of the early nationalist movement without Surendranath. The Ilbert Bill agitation soon followed, proving the hollowness of British pretensions that they were treating Indians as equals. Almost symbolically, the Congress was organised in the wake of this agitation. Indians began to organise themselves not so much against British rule, as against the insolence of British officialdom. However, the logic of this tendency was that the Anglicized Indians, disappointed in their aspirations, gave back her soul to India.

Criticism is sometimes levelled against the early Congress leaders for their so-called timidity. That criticism is hardly fair. Their great contribution was to show the way to weld the heterogeneous elements living in the sub-continent into a nation. To achieve this end, they formed and strengthened, at great personal cost and risk, an all-India organisation to voice the political aspirations of the people. In achieving both these aims, they were remarkably successful. If there had not been an all-India organisation functioning for more than thirty years, none of the great movements led by Gandhiji would have had any chance of success; nor would it have reached its high efficiency as a political machine under

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the dexterous guidance of Sardar Patel.

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Though I worked under Gandhiji and Sardar in close proximity, I could not help differing from them on two vital issues: first, the resignation of the Congress ministries in 1939; secondly, the rejection of the Cripps' Offer.

The resignation of the Congress ministries in 1939 was due to the inherent mutual distrust between the British Government and the Congress and popular opinion in the country. In fact, a little prior to their resignation, when I submitted to Gandhiji that it would be a great mistake to give up office and that fighting World War II would be fighting our own war of independence, he replied that the country would stand no other course but resignation.

For the rejection of the Cripps' Offer, Gandhiji alone, among the Indian leaders, was responsible. It is like trying to fathom the unfathomable to endeavour to find Gandhiji's motive behind the rejection. His mental processes were very complex. It is true that Gandhiji was not sure of British success, but more than anything else he recoiled at the prospect of Congress abjuring non-violence and associating with a war of devastating brutality. And the miracle-worker that he was, his decision to launch the Quit-India movement, which immediately caught the imagination of the masses, left no scope for any second thought.

Today it is easy to speculate on what would have happened if the Congress had accepted the Cripps' O Perhaps India would have remai undivided. Perhaps she would h emerged through and after the w as a stronger nation. But this is speculation. However, the natio strength which India acquired thro the Quit-India resistance moveme would not have been there.

The day we achieved independe I said: "No power in history Great Britain would have conce independence with such grace and power but India would have so gra fully acknowledged the debt." years I had made no secret of view, even at the cost of being m represented, that Dominion Status the British Commonwealth would better for India than independen This has come true. And my fa in continued Indo-British relatio has become stronger during the la sixteen years.

In future, Indians will remember t positive side of the British rule: t administrative unity and continu which it gave to the country; the pr pulsion of an ancient land into th orbit of the modern world throu English education and Western co tact; laying the firm foundation f the Rule of Law and for democra freedom. If we suffered under t British rule, it was no more than t price which a nation has to pay f progress after ages of inertia.

Yours sincerely,

K. M. Munshi

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Pearls of Wisdom

GNANA and KARMA

Sankara Bhagavatpada

[*Sankara's great Commentary on the Prasthanatrayi is replete with characteristic sayings. Besides being expository, they have great validity for us. Some of those aphoristic sayings from* Isa Upanishad *are given below. The translations are in the words of Swami Gambhirananda.*—Ed.]

अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् ।

Therefore, one should desire to live by doing only such *karmas* as Agnihotra, etc. which are enjoined by scriptures.

ज्ञानकर्मणोर्विरोधः पर्वतवदकम्प्यम् ।

The antithesis between knowledge and *karma* is irremovable like a mountain.

न मन्त्राणां जामितास्ति ।

The Vedic *mantras* are untiring in their emphasis.

नहि शास्त्रविहितं किञ्चिदकर्तव्यतामियात् ।

Nothing enjoined by the scriptures can be unworthy of performance.

विद्योत्पन्नौ अविद्यायाह्यस्तत्वात्तदाश्रयेऽविद्यानुपपत्तेः ।

When knowledge arises, *karma* vanishes, since in the person in whom knowledge exists, *karma* cannot remain.

न ह्यग्निरुष्णः प्रकाशश्चेति विज्ञानोत्पत्तौ यस्मिन्नाश्रये तदुत्पन्नं तस्मिन्नेवाश्रये शीतोऽग्निरप्रकाशो वेत्यविद्याया उत्पत्तिर्नापि संशयोऽज्ञानं वा ।

It is a fact that when the knowledge "Fire is hot and effulgent" has arisen in a person, then in that very person there cannot arise the appearance or doubt or error, "Fire is cold or non-illuminating."

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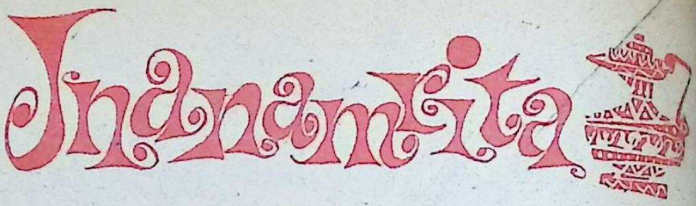

The Vision of God

Disciple: How may I come to the supersensual life, that I may see God, and hear Him speak?

Master: When thou canst throw thyself but for a moment into THAT where no creature dwelleth, then thou hearest what God speaketh.

D: Is that near at hand, or far off?

M: It is in thee, and if thou canst for a while cease from all thy thinking and willing, thou shalt hear unspeakable words of God.

D: How can I hear, when I stand still from thinking and willing?

M: When thou standest still from the thinking and willing of self, then the eternal Hearing, Seeing and Speaking will be revealed in thee; and so God heareth and seeth through thee: thine own hearing, willing, and seeing hindereth thee, that thou dost not see nor hear God.

D: Wherewithal shall I hear and see God, being He is above nature and creature?

M: When thou art quiet or silent, then thou art that which God was before nature and creature, and whereof He made thy nature and creature: then thou hearest and seest with that wherewith God saw and heard in thee, before thy own willing, seeing and hearing began.

D: What hindereth or keepeth me back that I cannot come to that?

M: Thy own willing, hearing and seeing: And because thou strivest against that out of which thou art come, thou breakest thyself off with thy own willing from God's willing.

[*Boehme* 1575-1624 "*Of The Supersensual Life*," 1-5.]

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Retaliation is No Remedy

MAHATMA GANDHI

LITERALLY speaking, *Ahimsa* means non-killing. But to me it has a world of meaning and takes me into realms much higher, infinitely higher, than the realm to which I could go, if I merely understood *Ahimsa* non-killing. *Ahimsa* really means that you may not offend anybody, you may not harbour an unfriendly thought even in connection with one who may consider himself to be your enemy.

Pray, notice the guarded nature of my thought: I do not say "whom you consider to be your enemy," but who may consider himself to be my enemy." For one who follows the doctrine of *Ahimsa*, there is no room for an enemy; he denies the existence of an enemy. But there are people who consider themselves to be his enemies, and he cannot help that circumstance. So, it is held that we may not harbour an evil thought even in connection with such persons. If we return a blow, we depart from the doctrine of *Ahimsa*.

But I go further. If we resent a friend's action or the so-called enemy's action, we still fall short of this doctrine. But when I say, we should not resent, I do not say that we should acquiesce: by resenting I mean wishing that some harm

We have had distressing news of happenings in East Pakistan in the past few days in which the lives of many innocent men, women and children have been lost. These have naturally shocked and upset us. I hope that our countrymen will maintain calm and refuse to be provoked by these events. Such restraint will be in keeping with the age-old tradition of tolerance which is our most precious heritage.

Whatever happens elsewhere, the citizens of India should prove themselves worthy of their heritage and discharge their sacred duty to live in amity and goodwill with their fellow citizens, whatever be their religion or faith. In that way alone, we can prove ourselves worthy of our heritage and the confidence Mahatma Gandhi, our leader, reposed in us and of our dedication to the principles of freedom, democracy and our secular State.

—Jawaharlal Nehru

From: *The Law of Love* by Mahatma Gandhi, a Bhavan's publication.

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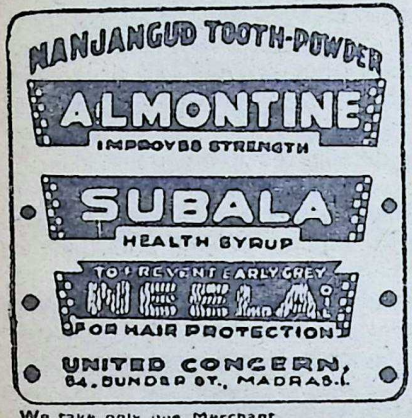

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should be done to the enemy, or that he should be put out of the way, not by any action of ours, but by even the action of somebody else, or, say, by Divine agency. If we harbour even this thought, we depart from this doctrine of *Ahimsa*.

I will not say much more on this doctrine than this: that a man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet,—not that he wants the whole world at his feet, but it must be so. If you express your love—*Ahimsa*—in such a manner that it impresses itself indelibly upon your so-called enemy, he must return that love. Another thought which comes out of this is that, under this rule, there is no room for organized assassinations, and there is room for murders even openly committed, and there is no room for violence even for the sake of your country, and even for guarding the honour of precious ones that may be under your charge. After all, it would be a poor defence of honour.

This doctrine of *Ahimsa* tells that we may guard the honour of those who are under our charge by delivering *ourselves* into the hands of the man who would commit sacrilege. And that requires greater physical and mental courage than the delivering of blows. You may have some degree of physical power—I do not say courage—and you may use that power. But as that is expended, what happens? The other man is filled with wrath and indignation, and you have made him more angry by matching your violence against his; and when he has done you to death, the rest of his violence is delivered against your charge.

But if you do not retaliate, but stand your ground, between your charge and the opponent, simply receiving the blows without retaliating, what happens?

I give you my promise that the whole of the violence will be expended on you, and your charge will be left unscathed.

Under this plan of life, there is no conception of patriotism which justifies such wars as you witness to-day.

[Courtesy: *Navajivan*]

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ந மः சி வா ய

NA-MAH-SI-VA-YA

The Five Elements & Their Geometrical Forms

Sri-la-Sri Panrimalai Swamigal

This is the mantra with which Lord Siva is commonly worshipped. In view of the forthcoming Maha-Sivaratri on the 11th of this month, the author's exposition of the mantra will be read with interest.—Ed.

NA-MA-SI-VA-YA make up the five-lettered *Panchakshara*. These letters stand for the five elements that constitute the world, the Earth, the Water, the Fire, the Wind and the Sky. A particular colour is associated with each of them: Yellow for the Earth, Blue for Water, Red for Fire, Green for Wind and Black for the Sky.

The five elements were invested with five geometrical forms by the Supreme Creatrix, the Paraasakti. They are as follows:

Prithvi or Earth is represented by a square

Ap or Water is represented by a crescent

Tejas or Fire is represented by a triangle

Vayu or Wind is represented by a double triangle

Akasa or Sky is represented by a sphere

It may be objected that the Earth which is a sphere cannot be represented by a square. It is true that the Earth is round. But the globe which is the Earth includes the oceans and the land. The watery expanse comes under the *Ap* element. Taking away that part from the globe, the rest of it, the land part, has to be considered here. It is only while standing on the land that we can point to the four directions. The lines pointing to these directions make up the four sides of a square.

Moreover, Brahma who is the creator has four faces. He is called the *Chaturmukh Brahma*. Each *mukha* faces one of the directions, East, South, West and North. So *prithvi*, which is the source of all creation and growth stands for the truth which signifies the four directions. *Ap* or water is symbolised by a crescent. This is got by confining attention to the watery portion of the globe excluding the land portion.

Tejas or Fire is represented by a triangle. When fire is ablaze, the

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base is broader than the apex which tapers to a point.

Vayu or Wind is represented by double triangle. When wind blows, fire glows as triangle in the form △. But when the wind blows down from the top, the figure is reversed and is of the form ▽. When the two triangular forms are placed one above the other, we get the diagram signifying that the wind blows in all six directions. The upper triangle is looked upon as standing for the *Siva tattva* and the lower one for *Sakti-tattva*. The two together make up the life-breath and energise all life.

Akasa is represented by a circle. Dust rises from the earth. Steam issues from water. Smoke emanates from fire. These combine and go in the ten directions. They rise into the sky, mix with the powers of the five elements, whirl round in a circle and are in a constant circular motion.

In this universe, everything from the atom to the spheres is round. Everything turns round itself and round every other thing. These motions are controlled in the infinite space by the Paraasakti Herself by Her innate power. That Sakti is symbolised by the circle. All things in the cosmos produced by the action of the atoms are in essence circular.

For example, cut card-boards to the pattern of the figures symbolising the *pancha-bhutas,* the five elements. Make a hole in the centre of each and send a thick wire into each hole. Make them turn round after the manner of paper kites. It will be seen that the square, semi-circle, the triangle, the double triangle and the circle will all turn round in a lar form. Everything will appea cular.

Or, look at the sunlight fallin the ground through the interstic a pandal made of the mattin cocoanut leaves. The holes ma of any shape or form; square, angle, circle or any other irr figure. But the sunlight falling o ground through them is circul all cases. So, everything is esse circular. Everything is envelope the grand circle which is the verse.

Those who engage in such searches will obtain true scie knowledge. Knowledge of ult Reality will dawn on them.

Moreover, like the custom wearing a necklace of stones of colours associated with the *pa bhutas,* it was the practice a our ancients to fashion the five grammatic forms in stones of colours, thread them together wear them as an ornament round neck. Those who practise magic other *siddhis* are also known to adorned themselves likewise.

If one goes through the cipline of Raja Yoga for a nu of years by the method of *prana* instructed by a *Guru* and with confidence, in addition to seeing five colours of the elements wit physical eyes, he can also per the five geometrical forms w symbolise them. Each figure ca seen in the five colours.

Such achievements are the fea of the way of *tattvajnana.* In c of time, such *siddhis* will achieve ration by the grace of the *Guru.*

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NEW WORLD is being born.
If this world is to be better
the one now dying, it should
e possible a fuller fruition of the
an spirit. It will be little like
er the Capitalist or Communist
lds contending for dominance,
little like the Socialist World into
ch many nations are now drift-

Many of us are concerned and de-
ined to arrest the present
t into mechanized barbarism. We
t to assure the birth of a world
which every individual will be free
realize his potentialities as a crea-
human being. We must have the
rage to assert ourselves. We must
cipline ourselves to think about
create the institutions essential to
h a world.

The time has come to recognize that
d intentions are not enough. We
part with those who advocate
mental Socialist follies. We must
ose the politicians who call the

Welfare State democracy. We should make it crystal clear that there is no one panacea for the problems of society. We should admit that fanatic Communists, fanatic Fascists and fanatic Religionists—who would transform the world by hate and revolution—have only misery and frustration to offer mankind.

This is a call to thoughtful and concerned men and women everywhere in the world. Let us take over the intellectual and moral leadership of mankind from those who have demonstrated incompetence, lack of vision, greed and brutality.

Man must be humanized.

Power must be properly utilized. A good society cannot be created unless a determining number of thoughtful men and women in each country exercise influence, and see that power is properly utilized. This process of humanizing men and society calls first for re-education, not for political or economic action.

True, we must have certain economic and political reforms, and I advocate significant ones. But I have no words strong enough to stress the fact that none of the radical changes in political and economic institutions outlined in this manifesto will, by *themselves*, create a good society. We must first produce radical changes in the prevailing system of education throughout the world. Otherwise, no genuinely good society—no genuinely good life for individuals—is possible.

If we neglect man's inner spirit, if

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we omit human values in our systems of education, if we do not instill love of liberty, beauty, truth and justice in ourselves and our youth, the notion that a perfect set of political or economic institutions will create a good society is fantastic. If our goals in life are vulgarized instead of humanized, if our creative faculties are dulled in our homes, schools, recreation and work, the best set of institutions will be perverted. The letter of new institutions may be honoured, but the spirit disregarded. The ultimate end would then be a repetition of those repeated declines in civilization which dot the tragic pages of history.

It is for this reason that some such programme of educational reform as is here presented is absolutely essential.

Leadership by a New Elite. Leadership is crucial. Leadership is changing. The early leadership of the world by priests was lost to warriors; warriors lost to kings; kings lost to businessmen; businessmen lost to financiers. Now financiers are losing to the politicians. This leadership must be assumed by a New Elite which sharply distinguishes between the exercise of influence and the exercise of power. The real *elite* of any society consists of the minority of concerned and thoughtful teachers and writers, poets and preachers, artists and scientists, physicians and lawyers. Members of this New Elite should consecrate themselves to the search and realization of human values—of what in earlier times has been called the true, the good and the beautiful.

But even this is not enough. The New Elite must not only and create. We must also teach. must equip those whom we influ with the accumulated knowledge both the East and the West, an the ancient and the modern world must furnish inspiration and not instruction. We must motivate whom we influence, to live mo intellectually and culturally like s rior persons.

Without such an *elite*, a good ciety and a good life for individ can neither be created nor maint ed.

Academic Autonomy. Our uni sities, above all other institutions society, should be staffed by men women of such an *elite*. But for t to furnish unbiased and impartial dership to man and to society, universities must be autonom They must be completely free independent. They must cease b dependent upon government free from the necessity of catering public officials. They must be fr from the dictation of partisan ide gies—of the evangelists of relig and of the leaders of the commer industrial and financial world. A demic autonomy is not real u our universities are completely to seek the truth, no matter who hurts. Without this freedom, our versities will omit teaching wha offensive to those who control th they will teach what those u whom they are dependent for t existence demand of them.

Basic Instruction. Every child m be instructed in all that is esse to his humanization. (His hum

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ion begins, of course, in the fami-
. Every boy should be taught both
seful craft and the cultivation of
earth; every girl the practice of
estic arts. Both boys and girls,
course, should be taught to read
write and use numbers. At the
time, all should be imbued with
basic virtues—with the love of
e, of beauty and of mankind
out regard to race, religion or
onality. Basic instruction should
in the home, but continue in
common school, if a really good
ety is to be created.

Professional Instruction. Various
cial fields of knowledge and of
ice are essential to the mainten-
ce of a genuinely civilized society.
ruction to the limit of the inter-
and capacities of every individual
s for some kind of professional in-
ction for the more gifted and dili-
t persons in these various fields.
cialization is essential in profes-
al instruction, but this must not
ude the general education essen-
to the development of whole per-
alities. This general education
s at furnishing information, but it
uld also imbue all persons, in-
ding the professions and the Elite,
high purposes and values. Thus
se who practise professions and
nage enterprises of society will use
ir skill for human well-being, and
t only for money-making or per-
al aggrandizement.

Academic Education. Education
uld be clearly distinguished from
ruction. Higher education in libe-
arts and the humanities is the right
all gifted men and women, and
ry family and every community
should consider it both a privilege and an obligation to enable their gifted sons and daughters to cultivate their talents to the utmost. Higher education, however, must not only produce scholars and intellectuals. It should produce inspired, creative thinkers and scientists, teachers, writers, painters, artists and professional men and women completely dedicated to human values. They should be imbued with fortitude and courage and with such deep love of humanity as to be willing to live, and if necessary to sacrifice their lives, for the preservation of the rights essential to free men and the values essential to a good society. Higher education should equip these exceptionally endowed men and women to furnish the wisdom, vision and the direction for social renaissance and the progressive humanization of man.

Re-education in Values. A moral revival is essential at this crisis in history. Education at every level must therefore deal with values and with purpose in living. I believe the fallacies of moral relativism and modern amoralism should be replaced by a new concept of universal, perpetual, natural laws. I believe the doctrine that positive law is the only binding law, and that all statutory and constitutional laws must be obeyed, even when in disregard of absolute moral law, must be exposed. I believe there is a valid universal, perpetual moral law. It, like all natural laws, is to be discovered and constantly more and more explicitly formulated. Moral law should under no circumstances be confused with mere

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legislative fiat. This moral law is binding, therefore, upon all faiths, all nations and all races. Legal statutes —no matter how enacted nor how powerfully enforced—which disregard it are in fact null and void.

The teaching of values must begin in our homes, but must continue in our schools. The humanization of education in our schools and colleges is essential for the re-education in values here called for. For milleniums education in values has been warped by priesthoods. As a result, ethical education is today shot through with inappropriate theological injunctions. Education in values calls for a complete divorce between metaphysical creed and ethical obligation.

The first true commandment in a good society is "Harmony, not Discord." This first true commandment is binding upon all mankind, and prohibits all dogmatism, all fanaticism, all persecution. It enjoins upon every religion, nation and race—on every political, social and economic doctrine —tolerance of every person except the intolerant only. Yet the commandment, "Harmony, not Discord," calls for the tolerance of dissent and difference, which is essential if the world is to be really free.

Discord is involved when violence is done. Violence involves the harm or damage to persons or their property. Discord is involved when violence is done to individuals by private persons or groups engaged in imposing their intolerance upon them. Mass-discord is involved when mass-violence and mass-killing are indulged in by political or governmental promotion of intolerance. Such intolerance, I believe, should not be tolerated. It calls for disciplining those who practise it, and removing the conditions which cause and create it. The intolerants should be ostracized, or if their intolerance makes them violent so that they become dangerous, they should be confined or contained as dangerous madmen.

Humanization of the Family System. The family, not the individual, is the primary unit of society. Because of the long dependency of human infants, the family may be the most important institution in the humanization or de-humanization of *homo sapiens*. What happens to human infants in the first hours, days, months and years of their lives determines their emotional-mental health, and lays the foundation for their all-important value-systems. Psychology, anthropology and other social sciences sustain the truth in the old adage, "The hands that rock the cradle, rule the world."

Family systems, therefore, must be humanized. Archaic patriarchal, and all tyrannical, family systems must become tolerant. The disintegrated, demized, modern family must become an organic entity again. We should enable families to equip themselves with land, modern tools and buildings necessary for creative production living. Land-based families are better able to discharge their responsibilities to their members, and such responsibility must be assumed if there is to be any social renaissance. The all-important educational functions now assumed by the school and the State, must once again become

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al reason and purpose for life.

ival of the Small Community. small community is a second es- l institution for the humanization an. Revival of the social and al aspects of small communities t as essential as their economic erity and political autonomy. l communities are of course, for most part, agricultural. But if them is to be humanized, small unities must become centres of craft, manufacture, entertain- and, most important of all, of and education. They must pro- all the institutions and include enterprises which supply the needs and the humane desires people who live in them. Other- our small communities tend to y.

ifted young people very rightly ld have the privilege of higher tion, perhaps in distant colleges universities. But it is a mistake, so often the case today, merely mulate their appetites and am- ns for the greater financial re- s which the practice of their pro- ons and vocations enable them to in metropolitan centres. Instead should inspire them to bring back skills and good taste they have privileged to cultivate, to the s which have nurtured them to the communities in which they been reared.

gionalism. Not the nation but region is the true unit of the world. we confuse cultural national- with political nationalism. To- nation-state is almost always an artificial aggregation of regional cultures. The genius of each region should be developed. Regional arts, regional poetry and literature, regional music and dancing, regional festivals, costumes and architecture should replace the standardization of culture. We should arrest the creation of one, uniform, national culture, developing true regional cultures in its stead.

Pan-Humanism. All human beings are members of humanity; their membership in each smaller social unit is concurrent. Real social renaissance for all mankind will come only when every vestige of unilateral and exclusive citizenship in *nations* is abolished, and people everywhere taught to place their obligations to humanity above those of nations. Not our nation, but our family, our community, our region and our world should be entitled to our allegiance and the object of our devotion.

Between the region and the whole world, every other social, cultural, economic and political entity is an arbitrary construct. We should, on the one hand, more freely develop regions, and on the other, the whole world. To whatever extent intermediate entities (usually national states) now usurp the normal functions of small communities and prevent normal development of the whole world, we should abolish them.

Good intentions, rigorous thinking, and courageous teaching must be followed by action. The creation of the New Elite and the reorganization of educational institutions are first steps in humanizing humanity.

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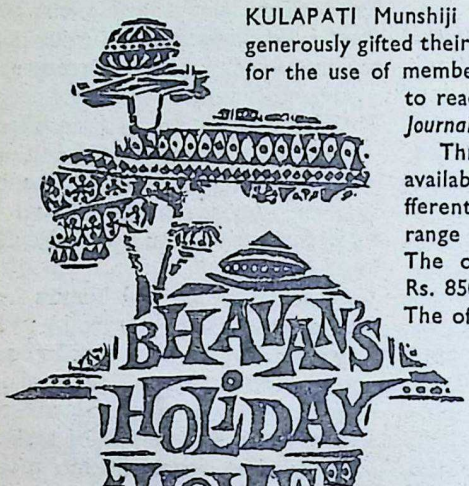

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KRISHNAVATARA

CHAPTER XXXIX

How to carry off the Bride

THE camp of Jaraasandha, the Emperor of Magadha, was perhaps the largest, though it lacked the refinement of the camp of the Kurus. The feudatory kings of Magadha—and several of them had come—with their Emperor, took pride in being rough in their manners and overbearing in their behaviour. They ignored the graces which characterised the behaviour of the Arya kings; in fact they held these kings in contempt for what they thought was their effeminacy.

Most of these princes were experts in body combat only, and, as was their habit, moved bare-bodied through the camp in complete disregard of the susceptibilities of the Panchalas who were accustomed to see their princes decked out in silks and ornaments and diadems.

In a tent in the centre of the camp, guarded by heavy-bodied mace-bearers, Jaraasandha, still vigorous in spite of his years, sat surrounded by his principal feudatories.

His son, Sahadeva, sat on his right. Next to him sat his grandson, Meghasandhi. Both were younger editions of the Emperor—heavy and muscular, their faces full, their eyes bold though they lacked the cunning which characterised those of the Emperor.

'Sahadeva, go to Drupad,' said Jaraasandha in a blunt, jerky and peremptory voice. 'Tell him I want him to understand why I have come. After Meghasandhi is married to Draupadi, we shall discuss the plan of campaign.'

'But, Father, if his intention was to give Draupadi to Meghasandhi, why did he hold a *swayamvara*, inviting all these princes here?' asked Sahadeva who, though grown up, had always lived in terror of his dominating father.

Jaraasandha laughed contemptuously. 'These Arya kings think that their daughters are goddesses. They want them to be married before an assembly of kings. Vain fools!' he said.

'But, lord, are we sure that the Princess would carry out her father's wishes? I am told that she has a very strong will,' said Sahadeva.

Jaraasandha knit his brow. 'I hate these *swayamvaras*. At the last moment, these Arya girls go wild and choose anyone they like.'

'What if Draupadi does so on this occasion?'

Jaraasandha's eyes widened in surprise. 'I will not suffer the humilia-

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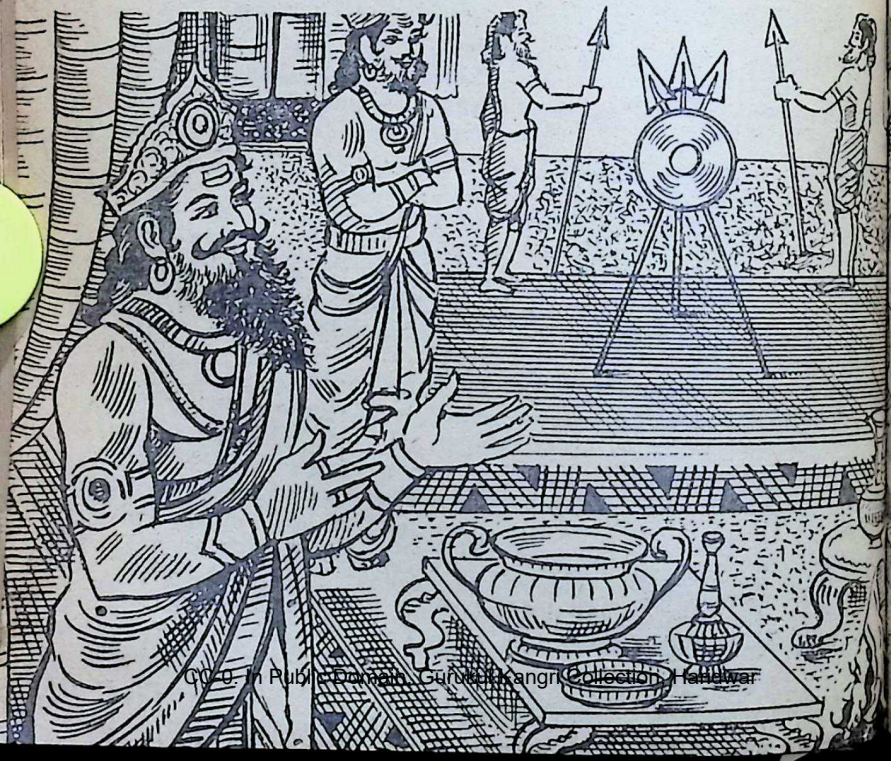
tion of Drupad's daughter rejecting Meghasandhi.' Then he slyly winked at his son and said in a low tone: 'Anyway, the horses of Magadha are swift—*swayamvara* or no *swayamvara*. They can bear Drupad himself to Rajagriha if it came to that.' And the feudatories who were present, laughed as if it was a great joke.

For a few moments, they held consultations in whispers.

'I have got the report,' said Meghasandhi in a low whisper. 'There will be a good opportunity when Draupadi is proceeding to the *swayamvara mandap* from the *yagnashala*, the shrine of the sacrificial fire. T she will be unguarded, accomp only by a few priests and some cesses. It will be easy to b up the procession and carry her

'My son, swift action and sur are the requisites of success,' said raasandha with an encouraging 'You may take two or three of best men with you. But once act, do not hesitate.' Then aft little pause, he added: 'We will then be at the cross-road on our to the *swayamvara mandap*. The ment you blow the conch, we join you on the road to Magadh

Vidanda reports to Jaraasandha the arrival of Krishna and his Yadava atirathis at Kampilya for the swayamvara.



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s the Emperor was giving orders
hispers, King Vidanda and his
Danda, feudatories of Magadha,
into the tent. The Emperor fix-
is eyes angrily on Vidanda. 'Why
you so late, Vidanda? We came
quite a while ago.'

idanda stood before the Emperor,
d his hands and said apologeti-
'Huge crowds barred our

hat was the matter?' asked the
eror.

The Yadavas, Balaraama and Kri-
a Vaasudeva, were returning from
royal palace to their camp, ac-
panied by all the Yadava *atira-*
said Vidanda.

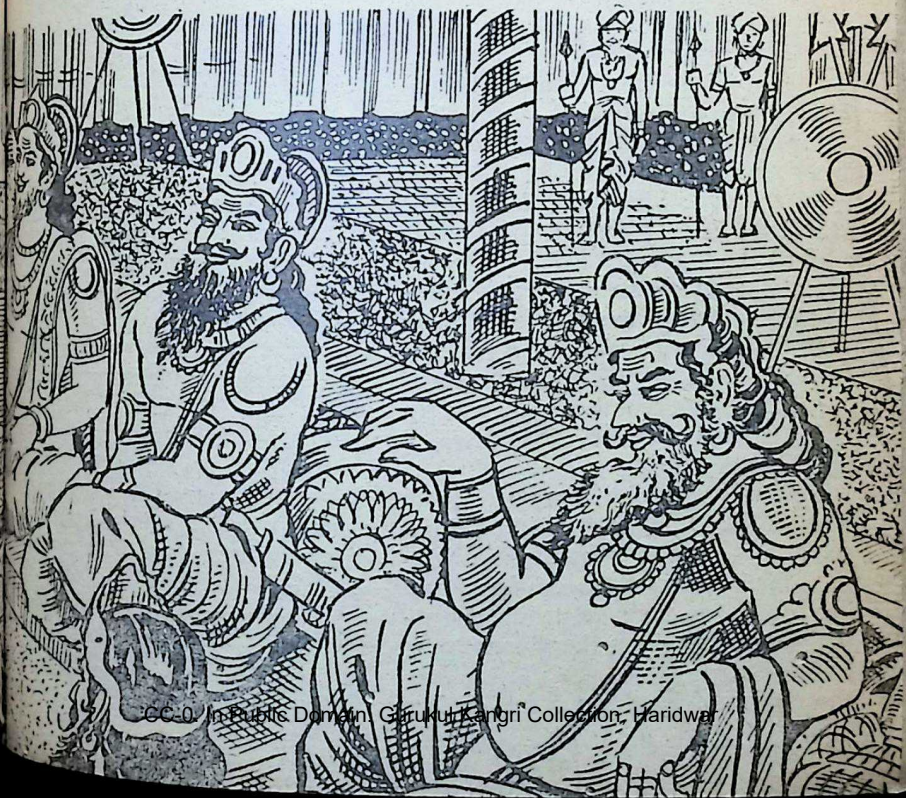
Krishna!' exclaimed the Emperor, frowning. 'Why, is the cowherd here? He is not a king.'

'Lord, he attracts more attention than a king. Even many kings—Viraat, Sunith and Bhoja for instance—have gone to greet him; even some Kuru princes too. Huge crowds surround him wherever he goes. Many people prostrate themselves before him as if he was a god and seek his blessings, shouting: "Victory unto Krishna Vaasudeva,"' said Vidanda.

'Where is his camp?' asked Jaraasandha.

'A little further away from here. I understand that about twenty Yadava *atirathis* have come with him,' said Vidanda.

'Oh, so many?' asked the Emperor



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in surprise. 'What is the cowherd up to?'

'It is difficult to say, but he dominates the scene.'

'Did Drupad receive him at the city gates?' asked Jaraasandha.

'No, lord,' replied Vidanda. 'Vaasudeva had sent word to the King that he himself should not take the trouble of receiving the Yadavas. So, the Princes, Dhristadyumna and Satyaajit, received them. And, on arrival, the Yadavas first went on foot to pay their respects to the King.'

'Does he hope to win Draupadi?' asked Jaraasandha thinking to himself. A shadow of anxiety crossed his brow.

'Your noble lordship knows that he has already rejected Drupad's offer of the hand of the Princess,' said Vidanda.

'I don't believe it,' said Jaraasandha. 'Anyway, Sahadeva, go to King Drupad and make sure that the Princess chooses Meghasandhi. If she does so, we will be saved a lot of trouble.'

'I am not so sure, lord, but Vaasudeva seems to have come to an understanding with the Kurus. I hear that they have handed over Pushkar to Chekitaana, a relative of Krishna. It must have been the price paid to win him over to Duryodhana's side,' said Sahadeva.

Jaraasandha, with eyes widened, thought for a while. Krishna *Vaasudeva* here again! There was a fatality which brought the cowherd into his life every time he made an attempt to extend his hegemony over Aryavarta.

A series of incidents passed before his mind. The cowherd had kille son-in-law, Kamsa, his most po ful instrument for dominating Arya world.[1] Inflicted the most rible blow to his prestige at Go tak. Frustrated his plans to ce an alliance with the Kings of C and Vidarbha. Kidnapped the P cess of Vidarbha, so to say, before very eyes.[2] Every time the fe had turned up and ruined his laid plans.

To teach the Arya kings a le he had burned down Mathura the heads of their Yadava kins But even there he had failed. Yadavas had escaped to Saura and the thoroughness with which had taken his revenge on Mat had only recoiled on him. Krishna emerged a hero, while he himself acquired the reputation of a blo thirsty savage.

As a result of that costly advent he had to retire to his native Ma dha and boss over miserable p celets, ruling over a people lived in swampy lands which rema ed flooded half the year.

But he had made use of those ren years with great skill and restraint. He had encouraged D pad to nurse his hatred of Dro acharya. His future success, as saw it, lay in fomenting a conflict tween Kampilya and Hastinapur.

He had pursued a policy wh would culminate in a marriage b ween his grandson Meghasandhi Drupad's daughter—an idea which

1. *Vide* Krishnavatara, Volume *The Magic Flute.*
2. *Vide* Krishnavatara, Volume *The Wrath of War Emperor.*

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skilfully promoted. It would lay foundation of a grand strategy of ikening, if not destroying, the pow- of the Kurus. It was his chance to dominate the heart of yavarta—an ambition which had d him all his life.

Drupad, however, had been slip- r. He had gone on negotiating, er finalising the alliance, all the expressing his willingness to r into it. The Emperor, therefore, been shocked when he heard that upadi was being offered to Krish- *Vaa*sudeva, his enemy. But soon re had followed a report that the had been rejected. Naturally cowherd was not prepared to in- another show-down with him, Emperor had thought.

So, when the pressing invitation me to him from Drupad to attend *swayamvara*, he promptly accept- it. He had no doubt that this was of the funny ways of an Arya to cement a matrimonial alliance. y—these Arya kings—believed in g through the gesture of leaving choice of a husband to their ghters in a spectacularly-staged *yamvara*. Much as he disliked m, he had to deal with them and s prepared to pamper them like lit- children.

However, what was that V*aa*sudeva e for? Did he expect to be chosen Draupadi before the assembly of s? Then, why had he rejected the previously made to him? But cowherd was made that way. He s fond of spectacular triumphs.

At Kundinpur, King Bhismaka had lined to give him a seat among the s, and he had come to state more than a royal reception. Then he had been only an insignificant chief. Now he had waxed mighty—this cowherd—this inveterate enemy of his. He enjoyed a prestige almost as great as an emperor's, and the ridiculous part of it was that he had no empire. He was talked about by kings in the same breath as himself, Bheeshma and Drupad. With the common people he was much more—he attracted their devotion.

A nameless fear came over Jaraasandha. He stared vacantly. His mouth sagged. His mind grew dim. In the dimness he saw the naked ascetic with a garland of skulls as he had stepped out of Mathura when it was in flames. The ascetic's words rang out in his ears: 'You will never conquer Aryavarta till you offer a sacrifice of the heads of a hundred kings.' He shuddered. He had felt his guardian god, the Mighty Rudra, the God of destruction, then speaking to him.

This mood lasted but a moment. Soon he was his old self. He looked at his son Sahadeva and others, who appeared to be shocked at the change which had come over the Emperor. Unconscious of the change that had come over himself a moment before, he could not understand why they looked at him in that strange way. He muttered under his breath: "What can a cowherd do?" He cleared his throat and resumed the conversation at the point where he had left it.

He told his son to deliver an ultimatum to Drupad. 'Draupadi dare not choose the cowherd as her husband at the *swayamvara*. If she does,

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the Emperor will see that the *swayamvara* is broken up.'

At the same time, he saw the utter impracticability of any such attempt. The Kuru princes had arrived in strength. So had the Yadava warriors. The Panchala warriors were many and mighty. Many Kings would stand by Krishna and Drupad. If they all combined, his attempt to break up the *swayamvara* would hopelessly fail. There was only one way. If Drupad did not give the promise he required, he would leave Kampilya at once—and *with* the Princess.

Thrusting his chin forward, he looked at Sahadeva, his mind made up. 'But Drupad dare not play me false,' he said. Then he added: 'Sahadeva, tell King Drupad—and take no nonsense from him—that if the Princess does not choose Meghasandhi, he will have to deal with Jaraasandha.'

●●●

Karna, the King of Anga, and Aswatthaama, son of Dronaacharya, occupied a smaller camp near Duryodhana's.

Strict in his religious observances, Karna had taken his bath in the sacred Ganga and offered prayers to his guardian deity, the Sun God, first thing in the morning. He was now seated under a banyan tree, distributing food to the poor, for, one of his vows was never to take food himself till the poor had been fed.

As he gave food to the poor, his handsome face wore a friendly smile, and his noble brow was creaseless. His eyes shone with sympathy particularly for the blind and the lame who approached him with piteous appeals.

Aswatthaama of matted locks knotted beard, came up from Dur dhana's camp, a frown upon his fa and waited impatiently till Karna h finished distributing food to the hu gry. Then they sat down to t meals.

Karna could see that Aswatthaa was ready for an outburst.

'Karna, there is no end to the fishness of Duryodhana,' said As thaama in a voice charged w righteous indignation.

'What's the matter, Aswatthaam Something has made you very, ve angry. What is it?' asked Karna w a friendly smile.

'Do you know why Duryodha called me just now?' asked Aswattha ma. 'He wanted me to take a vo Oh, the absurdity of it, the selfishn of it!' he exclaimed, smarting und a sense of injustice and finding it d ficult to swallow the food he w taking.

Karna smiled. He was accustom to these outbursts of his friend, whi often bordered on the volcanic. 'B a little calm and tell me what t matter is.'

'Duryodhana sought the help Krishna Vaasudeva for securi Draupadi for himself,' said Aswa thaama, his throat almost chokin 'And the Yadava will not give hi help unless Duryodhana gives an a surance that Father would give up h hostility towards Drupad. As Father was a little child!' he exclaim ed.

'But what have you to do with it asked Karna indulgently as if he wa talking to an angry child.

'Don't be impatient,' shouted As

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Aswatthaama, who was the very image of impatience himself. 'He wants me to take a vow that if Draupadi comes to Hastinapur, I would see, even at the cost of my life, that Father does not leave the Kurus.'

Karna smiled at the indignation of his friend and could not help teasing him with the question: 'Then, why don't you take the vow?'

'I take that vow! I risk the wrath of my father in order that Duryodhana might marry the daughter of an enemy! Why should I? If I were sure of securing my father's consent, I might as well marry the Princess myself,' said Aswatthaama.

Karna laughed heartily. 'Seriously, friend, do you want to marry the Princess of Panchala for yourself?'

'Why not? The son of the great Acharya—and an expert in arms as I am—is as good a husband for Draupadi as any King. It will not be the first time that a King's daughter is married to a Brahman. But there are too many royal diadems ready to beg for her hand that my matted locks will have no chance,' said Aswatthaama, contemptuously looking at Karna as if he was the symbol of royalty. 'Now Duryodhana wants me not only to forgo Draupadi, but secure her for him. This is the gratitude he shows for all that I have done for him.'

'Aswatthaama, don't be angry with Duryodhana,' said Karna persuasively. 'He has set his heart on winning Draupadi. Long has he been deprived of his due and this marriage would be a step forward for him towards an imperial status, even during his father's lifetime. We are his best friends. We owe him everything. We should not grudge him the fulfilment of his ambition.'

'If he has helped us, surely we have also helped him in return,' said Aswatthaama, looking wrathfully at Karna's reaction to his own ambitious idea. 'Don't you aspire to win Draupadi for yourself?'

'Who will look at me, with so many kings wanting to win her?' said Karna with a modest smile.

'But you are the most handsome King present here and the finest of archers. If she is to choose a good-looking and valorous husband, there is no one to compete with you,' said Aswatthaama, carried away by his grudge against Duryodhana.

'But I will never compete with Duryodhana,' said Karna. 'When he lifted me out of obscurity and made me the King of Anga, I pledged myself to be always loyal to him. And I will stand true to my word, whatever befalls him or me. If I were you, I would certainly oblige him. Also, don't forget: Nobody will choose us in preference to the Crown Prince of the Kurus. If he wants peace between the Kurus and the Panchalas, why should we stand in his way?'

'Suppose there is an archery test, who but you can win it?' asked Aswatthaama.

'I think I can,' said Karna with a touch of resignation. 'But I know as well that being a charioteer's son, I am out of it. If at all I enter the contest, it will be to show to the Kings of Aryavarta that Duryodhana has at his command the finest bowman in the three worlds.'

'Karna, you can never forget that you are a charioteer's son. That is

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the trouble with you. You cannot aim high,' said Aswatthaama.

'I am a charioteer's son; that is a fact; and it is unforgivable to forget a fact. I also know what is due to friendship,' said Karna. 'Duryodhana gave me all that I possess when I had nothing. I cannot be ungrateful to him and neither can you,' he added.

Aswatthaama glared at Karna for a while, shook his head, passed his hand on his sweating brow and said: 'You are right, Karna. If I don't give the promise to Draupadi as desired by Duryodhana, it will be ingratitude.'

'I hope you will give the pledge that he requires,' said Karna in a coaxing tone.

'All right. If that is what you all want, I will do it. But it will be the last time I will oblige Duryodhana,' said Aswatthaama.

'Dear friend, we will have to stand by him, I don't know how many times more. He has a knack of running into difficulties. We have to save him from himself,' said Karna.

●●●

Prince Manimaan, son of King Karkotaka of the Nagas, was feeling elated as he arrived in Kampilya in the company of Uddhava and was ceremoniously received.

He was no longer the ease-loving Naga prince that he had been before. Thanks to his brother-in-law Udd va, he was now as skilful a warrior any—so Uddhava had assured h He had taken part in the march Pushkar. He had the privilege always being favoured by Kris and Balaraama. He had spent and nights with mighty Yadava *rathis* who had taken very kindly him as Marishaa's grand-nephew.

Now he was happy to be am the vast gathering of Arya Kings rounded by his own well-equip Naga warriors. But it did not ter to him who chose Draupadi. loved the free and sweet ways Naga damsels. He had no desire marry this high and mighty Arya p cess; there was no likelihood of choosing him either, he knew.

By acquiring a place amongst Arya Kings, he had made his peo secure against Aryan incursions, he was happy.

To him came Siguri Naga, favourite chief.

'Could you find any trace of Five Brothers?' the Prince anxiou asked in a whisper.

Siguri Naga shook his head. have been to all the camps.'

'Oh, Lord Pashupati, what will V sudeva say?' Manimaan remar and got ready to go to Krishna.

[*To be contin*

One must win over the miser with money; the abstinate with anjali; *the fool with music; the learned with truth; the great with prostration; the warrior with fright; the cad with bribe and the equal with prowess.*

—Chanakya

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Sir Lallubhai A. Shah

J. M. Shelat
[Chief Justice of Gujarat]

Sir L. A. Shah

I HAD never had the privilege of seeing or meeting Sir Lallubhai, for he died when I was just being educated in a college and knew not at the time the importance to the legal world of having sat on the Bench and the paroxysm his death made in the legal world and among those who were around him.

Born in 1873, he took his degree of Master of Arts in 1892 and his LL.B. degree when he was yet one and twenty. In 1895 he started practice on the Appellate Side of the High Court in Bombay and made his name so soon that he was made acting Government Pleader in 1910 and then Permanent Government Pleader which office he held till 1913. In March 1913, he took his seat on the Bench at the age of 40 years, an age considered uncommonly young for a High Court Judgeship in those days.

He died prematurely when he was yet in his fifty-third year having acted as the Chief Justice during 1922, 1923 and 1924. Had he survived, he was expected to be appointed a member of the Board of the Privy Council but that was not destined and his death came suddenly when he had not yet neared the end of the furrow.

It is said that there is a good deal of affinity between the study of mathematics and the study of law and if that be so, it must be his pursuit in the science of mathematics during his academic career which endowed him with the clarity and logic of thought so essential in the solution of abstruse problems of law. Though endowed with great mental and intellectual gifts and great industry, he shone not so much when at the Bar as when he sat on the Bench.

He made his mark at once and particularly in two branches of law, Hindu Law and Criminal Law. It is remarkable that it was only after he shifted his place from the Bar to the Bench that he commenced with the assiduity which was his characteristic the study of Sanskrit and the Hindu classical texts and made Hindu Jurisprudence one of his favourite studies.

From 1915 right until he died, there flowed from him numerous decisions showing his profound grasp of juridical concepts found in our ancient laws. His judgments involving questions of the laws of adoption, marriage and the rights of widows based mostly on these texts disclose an attempt to modify the ancient laws brooded over by great minds for centuries in the past so as to suit them to the new Hindu society that was

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emerging so rapidly during the second and the third decades of this century.

His decision on the law of *Anuloma* marriage in *Gulab* v. *Jivanlal,* 24 Bom. L.R. 5, pronouncing the validity of a marriage by a Vaishya with the illegitimate daughter of a Vaishya male by a Sudra woman caused a big flutter in the orthodox Hindu circles but delighted social reformers.

Equally at home was he with criminal jurisprudence. His mastery of the Penal Code and the Code of Criminal Procedure was profound. But there was more than mere knowledge of the Criminal Codes, for he had grasped the fundamental principles of criminal jurisprudence and he knew not only the letter but also its spirit. It is to him that we owe the principle, among several that he laid down, that a conviction based on the confession of a co-accused is not good in law. No judge made a greater endeavour to look at a case from the point of view of a prisoner before him.

His contribution in the domains of both Criminal Law and Hindu Jurisprudence was vital. His judgments under Hindu Law not only show his firm grasp of the basic notions of the original texts on Hindu Law but also show that he was wise enough to see that if Hindu Law was to survive as a living force it must develop with the development of society. His efforts till the last were to modify the Smriti texts to suit the exigencies of present-day social life. He practised the precept of Telang that it is the duty of a Hindu Judge to so interpret and administer Hindu Law that Hindu society kept abreast with modern requirements.

His work was not confined to only. In the University of Bom his *alma mater,* of which he was a Fellow of the Senate and a Syn and in several Charity Associati and Trusts, his voice, full of comm sense and moderation, was heard respect and his advice and suggest were always readily accepted.

His was a happy end—to die harness, working for the public g up to the last. To the last day he a student—with all the humility the learner—of oriental langua history and philosophy. To the day of his earthly existence he p formed his duty with zeal and abi putting into his work all that Almighty had conferred on him— the fear of God but without fear man.

Calm, temperate, dispassionate a patient, he hated injustice, whether law or in society and therefore lea ed towards equity rather than technicalities. A man of strict i partiality and stern rectitude, he ne allowed any extraneous considerati to trespass into his judicial decisio yet those who knew him saw in h not only a conscientious arbiter also a man with a kind and merci heart, a man in whom there was rare combination of legal knowle and strength of character.

His instincts were conservative, attachment to tradition and his reve ence for the past were deep, yet was no enemy of true reform. Th was that sobriety about him wh one who saw him at work at o discerned and which made the law a ministered by him, what Mr. Just Holmes calls, not the vagaries of

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balanced Judge, but a prediction of at the Courts will do, given a particular set of facts and a particular situation. For law is usually ken to be and administered as a dy of reasonable precepts expressing an ideal of justice, an ideal reconciliation of rights and obligations, ideal of secured moral claims and pectations.

Passing as we are through a significant stage in our national career, his life is a model to emulate for all those upon whom destiny has thrown the task of administering law and justice, imparting that which is in law what spirit is in religion.

We took the law as it existed in the 19th century in Great Britain—both the Common law and Equity—and we had had two centuries of development of that law—both through the legislative and judicial verdicts. We now face the task of making a law of our own, in our own way on the foundation of that development. A body of law to regulate a society must be one, if it is to thrive, which is adapted to the people of that society, expressing their ideals and rooted in their history, for historical continuity in law at least is not only a duty but a necessity. Social convulsions and arbitrary breaks from the past are too gross and antipathetic to the delicate nurturing of a peaceful and gradual evolution of law—Sir Lallubhai's is the ideal example of a life which manifested a combination of reverence for the past and the spirit of adventure in the present and the future.

Woodpeckers and lawyers have long bills.
—Allen

Queen of perfumes
Priya

The romantic perfume of Priya creates a dreamy environment. You look charming, flower-fresh all day long even during the sultry summer days.

BENGAL CHEMICAL

CALCUTTA ● BOMBAY ● KANPUR

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Seven Sages I Have Known

V. A. SUNDARAM

HOW many hundred thousand hours have passed since I started on my life's journey! I am slowly trudging to the shrine of freedom. During the past half-a-century I have travelled a good deal, and have gone far and wide. Four times to Europe and once across to the United States of America up to the Canadian border and a number of times around our beloved motherland from the snowy Himalayas near Tibet to Cape Comorin, the land's end, from Karachi to the Chinese border in the Yomas of Burma. During these long journeys I have lingered in many a beautiful place on the shores of the seas, on the banks of rivers and in the valleys of mountains. I have passed through Brindavan in search of the immortal Flute-player and have felt the magic touch of our Lord in the lanes of Mathura. I have mused in front of the cell, below the Acropolis in Athens, where Socrates drank cheerfully the cup of poison and passed on with a smile to the realms of immortality. I have trodden the sacred soil in Kusinagara, where Buddha attained Nirvana; I have beheld with awe, the hill in Panja Saheb on the way to Peshawar, where Guru Nanak, while praying, stopped with one ha... the boulder which was hurled fr... above, meant to crush the saint ... death, and from where life-giv... waters gush from the mountains a... form into a tank where millions flo... to drink the *amrit*. I have walk... round the famous two-thousand-ye... old Bodhi tree in Anuradapura ... Ceylon and gone round the tree und... which Sri Ramakrishna Paramaham... attained beatific vision in Dakshine... war. I have sat for many an hour o... the banks of Sabarmati, hoary wi... Sage Dadichi's sacrifice and penanc... where Mahatma Gandhi meditate... for twelve years, and I have stoo... reverently near the tomb of Sai... Peter in Rome and have scaled t... Mount Subasio in Central Italy a... knelt humbly in the Grotto of Sai... Francis of Assisi. In quest of beau... I have gone about in East and We... and have met people in many lan... and in many climes and have dra... inspiration from the multitude. ... have seen the face of the Creator ... the looks of the poor millions ... India. They are saviours of mankin... who are working for the good of h... manity and who move on earth u... noticed.

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H. H. Chandrasekhara Bharati

...is with feelings of peculiar grati-
... that I recall my encounter with
...n Sages. Here are the scanty re-
...ds from my diary:

...JAGADGURU SANKARACHARYA OF SRINGERI

A Sage is camping in my home
... He is a Mahayogi. He is re-
...rning from a visit to Kaladi—the
...place of Sri Sankara Bhagavat-
...i. The thirty-third *acharya* of
...geri Mutt is hailed as an *avatar*.
... is endowed with supernatural
...ers. The Jagadguru has a magne-
... personality. His eyes are full of
...passion. Everything about him is
... What a good fortune to salute
... sage in the company of my re-
...ed father! It is the first red-letter
... in my life. I treasure the memory
... meeting His Holiness Sri Satchida-
...da Siva Abhinava Nrisimha
...arati and listening to his soul-in-
...ing discourse on Brahman as the
... Reality.

...& 35th JAGADGURUS

Forty years have passed since
...ave saluted the Sringeri Swami.
...e deep desire to visit the heavenly
...de in Mysore State is fulfilled. I have come on a pilgrimage. A bath in the limpid waters of the Tunga is exhilarating. Through a sweet-scented Champak grove, I reach the Tapovan. It is the hour of communion—the present Jagadguru Sri Abhinava Vidya Tirtha is sitting in the temple before the image of the Goddess. He greets me with a charming smile, makes a kind enquiry and begins the *puja*. For an hour it goes on. The golden image in front of him is decorated with loveliest roses. There is a delicious perfume in the air. Golden lamps are burning and golden thoughts fill the mind as the ears are tuned to the golden words hummed softly by the sage while offering the flowers to the Goddess. All of a sudden, from somewhere, unobserved, enters an ethereal being. He is slim, angelic, austere and adorable. The curtain is lifted and the sage Sri Chandrasekhara Bharati goes into the sanctum and stands humbly before the Goddess Sharada.

The *arati* is over. The Jagadguru offers a few flowers at the feet of the Holy Mother, comes out with a white rose, and presents the flower

H. H. Abhinava Vidya Tirtha

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with his benediction. I prostrate before the Saint and before I get up, he disappears somewhere in the dim light emitted by myriads of oil lamps —metamorphosed I stand in the hall wrapped up in thought. I have beheld a resplendent vision. Another glorious hour in the company of sages. These *acharyas* of Sringeri and Kanchi are men of God. They are chosen while they are very young and are celibates donning the robe of purity and compassion.

In the stillness of the midnight, outside the Guest House in Chickmagalur, a Mahomedan Commissioner greets me. He listens to the story of my meeting the senior Swami, Sri Chandrasekhara Bharati, and is nonplussed. "The sage is kept in a cell, which is locked—How did the *acharya* come out for worship? We all know the Swami is a superman and can go out and come in when he likes. You are fortunate to have had his *darshan*. How many pilgrims have come and gone back, disappointed without meeting His Holiness?"

I feel thankful for the mercy—I have tasted another sweet fruit in the poison tree of life.

●●●

THE SAGE OF KANCHI KAAMAKOTI

A winter morning in Benares. The Sage of Kanchi, His Holiness Sri Chandrasekharendra Saraswati, is on a pilgrimage to the holy city. He is camping in Sankaracharya Mutt on the Gangetic shore. In the genial sunshine, the Jagadguru is reading the newspaper "Stockholm Dagablad" in Swedish language. Not a cursory glance, but he is intently reading a report. I am astonished at his concen-

H. H. Chandrasekharendra Saras

tration. After perusing, he looks and remarks "Poetry, philosophy physics" all are here. Language no barrier for Sages. They are of truth and wisdom. All langua are born from Truth. For a Sage manity is one. The Sage of Kanch an embodiment of sweetness. He t in an endearing tone. I feel I h known him for years and years though this is my first meeting him. He listens to a description Gangasagar where the migh'y sno fed Himalayan river joins the oce Like a child, the Jagadguru s "Take me over there". His smile bewitching. We part to meet ag What a beautiful hour with a s whose heart is with the poor, who moving about the villages, open the door of spirituality to men of classes. The Sage is doing wond silently in the South, and is not from Kanya Kumari, where the th oceans meet and where the thou of Infinity reigns supreme.

SAGE OF TIRUVANNAMALAI

The Maharshi is reclining on a couch. In front of him in a hall, fifty devotees are engrossed

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Sri Ramana Maharshi

...ation. Each one is intent on ...ing the self within—the seat of ...ite Reality. There is perfect ...quillity. No questions, no ans-...; no loud words; no incantation. ...ce is the greatest teacher. The ...arishi's presence is a benediction ...all.

As I sit in a corner, my mind ...ders to the distant past, and I ...n to wonder whether Gautama ...dha is reborn! The Ashram looks ...e a *tapovan*. Bhagavan Ramana ...s tenderly at the pilgrim. The ...s meet. His flash-light is more than ...ugh for the purification of the ...l.

What can compare with the bliss ...this moment? I leave the hill of ...e Holy Beacon and the Maharshi ...h fragrant memories, and the ...ntra "Seek the God within you." ...*msah-Soham, Soham-Humsah.*

...YLON MAHASWAMIGAL

The sage is more than two hundred ...ars of age, says a Secretary to ...vernment. He is accompanying the venerable old man in his travels. The Sage from Ceylon is on his way to bless Mahatma Gandhi, whom he had seen before, many years ago; as the Mahatma was about to launch his final struggle for freedom, the saint felt impelled to meet Gandhiji and give him his benediction. "Come and meet the Swami," says the kind unknown friend. I walk in and see a form immaculate, hoary with age, with a flowing beard up to the waist, reclining on a bed. He opens his eyes, like an infant, sees vaguely some human being before him and utters "Sandosham" (joy). With this one word coming from his lips, he closes his eyes again. The great heart is heaving. Quickly I withdraw and looking at the blue vault, marvel at this symbol of the Divine and recall the beautiful words from the Upanishads:

"*Anandarupam amritam yad vibhati*".

"From joy are born all creatures, by joy they are sustained, towards joy they progress and into joy they enter."

I am lost in wonder. I am filled with a deep silence and only wish that peace could ever abide with me. Great things are done in silence. The golden sunbeams do not fret when they travel millions of miles from afar and come to play on earth, and irradiate our lives.

We mar the equilibrium by noise and land in trouble. Can't we be quite quiet and composed, and speak little or in monosyllables?

My salutations to this Sage, who is conserving all his energy for the commonweal—for the good of mankind.

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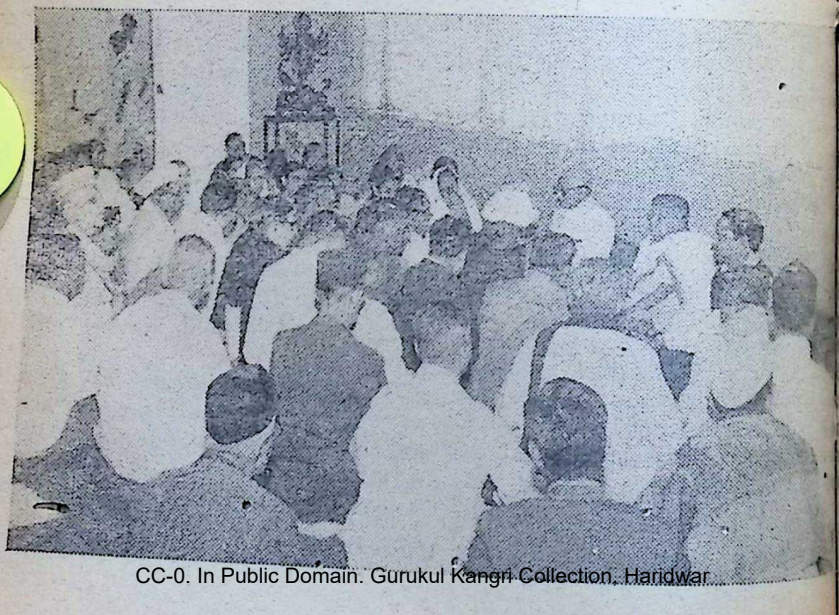
SAGE OF UTTARA KASI

The last of the Sapta Rishis. He lives in the cold north—near the cradle of the Ganga, amidst the glaciers of the Himalayas. Swami Shri Kesavanandaji is old but not very old. He walks briskly, bareheaded, bare-bodied, bare-footed over crags and over snow-fields. He is an ascetic, dons no garb, speaks in no language. The sound of 'aum' comes out occasionally from his heart. He looks majestic, like the *deodar* tree in the mountains. He constantly looks at the sun, the life-giver to all living things and praises the holy light as he meditates. All the hours of the day he is standing under the open sky, often in the flowing stre neck-deep; the impetuous Ga does not wash him away. He stronger than the torrents and currents and by his sweetness a love calms the turbulent waters, a conquers the fury of the wild w —this great conqueror of his s *this Brahma-gnani. The sage* is concerned with what is going on the universe, but is still aware t he is a part of the macrocosm. He merged himself into the Divine, a in him I see the perfect union of heavenly and earthly being. H sweet to hear the sage singing alo *"Ghat ghat Vyapi, Dilbar Ja Prem Pyara."*

Bhavan's Samskritik-Vikas Yatra: Kulapati Munshi addressing Yatriks at the Bhavan on Jan. 20. (See Notes & News *pages.*)



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Who was it that came to me in a boat made of dream-fire,
With his flame brow and his sun-gold body?
Melted was the silence into a sweet secret murmur,
"Do you come now? Is the heart's fire ready?"

Hidden in the recesses of the heart something shuddered,
It recalled all that the life's joy cherished,
Imaged the felicity it must leave lost for ever,
And the boat passed and the gold god vanished.

Now within the hollowness of the world's breast inhabits—
For the love died and the old joy ended—
Void of a felicity that has fled, gone for ever,
And the gold god and the dream boat come not.

—Sri Aurobindo

The Dream Boat*

RISHABHCHAND

THE above poem of Sri Aurobindo, along with a very few more, stands out in a class apart. Most of his later poems, written at Pondicherry, and this one also belongs to that group—depict his spiritual experiences. They are not poems so much of human aspiration as of spiritual feelings and realisations. They end in notes of conquests and triumphs. Even if some of them start with aspiration or invocation, there are in them a seeing faith and certitude, a clear foreshadowing of the luminous consummation, and such mounting storms of heuristic ardour that easily raise them to the high levels of mystic poetry.

But the present poem is not of that type. It has a haunting, poignant human appeal. It is sweet, sad, and melting in its overpowering suggestion of a tragic end. A flash of fulfilment is suddenly shrouded in a gloom that lingers and lifts not. A serene, intense aspiration is followed by a gnawing frustration. Forlorn hope hovers about, like a disconsolate ghost, among the grey ruins of a cherished dream.

There was silence in the heart of the seeker when, in response to his call of love, God came to him "in a boat made of dream fire," His brow flaming, and His body glowing with the gold of the sun. There was a constant yearning, and an intent meditative waiting, in calm and silence, unruffled by any stir or noise. And this concentrated silence melted into

* Collected Poems of Sri Aurobindo, Vol. II.

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a "sweet, secret murmur." God spoke to him, and His words were made, as it were, of the very stuff of the silence itself, so sweet, so enrapturingly sweet and secret they were! "Do you come now? Is the heart's fire ready?" Was the lover ready to fling himself into the embrace of his eternal Beloved, once and for all?

But, alas, the lover could not. He could not take the irrevocable plunge. He could not let himself go in an utter self-abandon. He could not say to his Beloved: "Here am I, O Lord, Thine and Thine alone for evermore!" Something in him shuddered, something which was hidden, unsuspected by him, in the recesses of his heart. It quailed and trembled in instinctive fear. There was a sudden raid of dormant memories from the sub-soil of the seeker's consciousness. They engulfed and overwhelmed his longing love. He was submerged in them. He remembered all the little earthly objects of desire and attachment to which his life-being still clung on with delight. He remembered them in a sudden spell of renewed devotion and dotting insistence. He "imaged", figured to himself with arresting distinctness the "felicity it must leave lost for ever." What had receded or sunk down to the subconscious surged up in vivid forms and danced before his eyes with insidious allurement. The past, the paltry, and the transient lived again, engulfing the spiritual aspiration and the urge towards the immortal destiny. "And the boat passed and the gold god vanished."

Now that love has died, as all human love one day dies, and the old joys have ended, as all mortal joys inevitably end, the world's breast has become hollow, a wilderness of sobbing desolation, for the seeker; and he dwells in that hollowness, "void of a felicity that has fled, gone for ever." It was this felicity, this petty, passing felicity of life which he had feared to lose, to "leave lost for ever," if he launched upon the infinite ocean of divine love. But it is gone now, gone for ever. Lured by the momentary, he had recoiled from the eternal; trapped by the finite, he had forsaken the Infinite. He had succumbed to the seductions of his life's old delights, and suffered his lower self to overlay his higher. Now that all the quivering melodrama of life has ended, he waits in the wailing void, waits and waits, alone and unsolaced—but "the gold god and the dream boat come not."

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...Heart-patients can enjoy the full span of life and make their full contribution to life as indeed many have done...

AN HEART DISEASES BE PREVENTED?

(OUR CORRESPONDENT)

THAT a religious and philosophic outlook on life, food that is predominantly vegetarian, and moderate exercise are about the best means for preventing heart-ailments, is the opinion that crystallised from a highly informative panel-discussion held on January 10, 1964 at the Shri Matushri Sabhagar, Bombay. Five internationally famous heart-specialists of the U.S. participated in the discussion in which a hundred questions on the subject: "Can Heart Disease be Prevented?" were answered. The participating specialists were Doctors John S. LaDue, Forrest H. Adams, C. Walton Lillehei, William Likoff and Henry I. Russek.

Dr. K.K. Datey of Bombay, who introduced the distinguished specialists to the audience, recalled the ancient Chinese practice of paying the doctor while the family was well, and stopping payment when someone got ill and commended preventive steps though it meant throwing the specialists out of practice. Characterising heart disease as killer number one, he said that mortality on its account was on the increase in India with the advance in the tempo of industrialization.

In the course of the discussion several myths were exploded and many anxieties allayed.

Rheumatic fever and streptococcal infection of the throat, teeth, etc. were potent sources of later heart trouble and hence they have to be thoroughly treated and eradicated.

Valve deformities could be surgically corrected and thus heart diseases arising therefrom prevented.

Did smoking lead to heart trouble?

Whether smoking caused heart trouble directly or not, it has been found to aggravate it and hence heart patients were advised to desist from smoking.

Did obesity bring about heart disorder?

No, not by itself. But when complicated by diabetes and kidney disorders, it might hasten trouble. Strangely, under-nourishment appeared to be a deterrent to heart-diseases.

Was whisky a cure for angina pectoris?

It is a myth ; at best it can be a tranquilliser for the moment and no one lived long enough to prove whisky's exclusive merit.

Did the injecting of heart extract strengthen the heart?

The experts replied in the negative.

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Why were women less prone to heart-attack than men?

This was one question on which the experts were less sure in their answer. Perhaps it was their anatomy; perhaps it was their way of life.

What should a pregnant woman do to avoid heart trouble to herself and her progeny?

She must get trained in hygienic habits and eat comparatively fat-free food which will prevent its occurrence. She had better keep away from infected areas, particularly from mumps, measles, etc. As a safety rule, pregnant women living in high altitudes had better come down for the duration.

Did the injection of female hormones prevent male heart-attack?

A categorical negative was the answer.

Could a heart patient engage in strenuous work and lead a normal married life?

Yes, provided he is moderate and acts within his physical resources.

Could heart-attacks be predicted?

No such prediction machine has been discovered. Yet, heredity appeared to have a say in the matter. Heart disease is generally caused by unbalanced and unhygienic habits in childhood. The need for proper education in food and clean habits in the early years thus becomes clear. Syphilis not properly treated was a potent source of heart dise

What exactly made the arteries l den?

Nothing in particular; but ev thing that contributes to emotio stress appeared to do it.

Did animals too have heart d ease?

By all means yes; they are affe ed just like a human. In fact major causes of animal death besi slaughter are heart failure and c cer.

How to avoid high blood pressur

Take things as they come; av anxiety and worry. Evaluate happ ings factually and relax.

Did a heart patient have to contin treatment for life?

Leave it to the physician, as at le some drugs admit of continuous a ministration.

Did not antibiotics have deletri side effects?

They do, but the alternative worse.

Are heart patients doomed?

Certainly not; provided they l within prescribed limits (i.e. in d and relaxation), they can enjoy th full span of life and make their gr contribution to life as indeed ma have done.

And so the listeners went home f of heart and hope. The speciali certainly cut killer number one do to size.

Joy, temperance and repose
Slam the door on the Doctor's nose.

—Longfellow

The best doctors in the world are Doctor Diet, Doctor Quiet and Doctor Merryman.

—Swift

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Mock Parliament

Correspondent)

HE Bharatiya Stree Seva Sangh staged a 'Mock Parliament' in ali at the Bhavan's Gita Mandir e 18th January before a packed . The audience included such guished personalities as Kulapati hi, Sri Mangaldas Pakvasa, Sri ilal Mehta, Sri C.L. Gheewala, Rasikmani Desai, Smt. ti Banker and office-bearers of leading institutions.

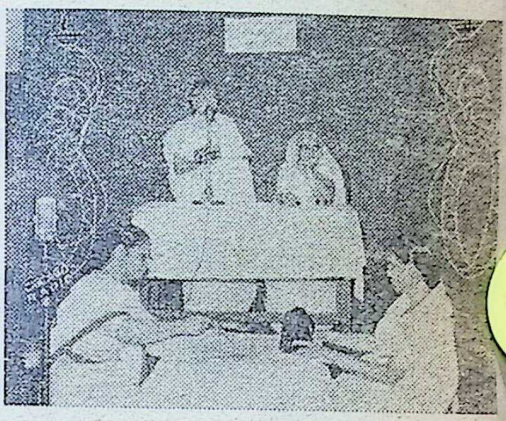
s was a memorable event which be long remembered for the wit humour it provided.

e proceedings began with the y entry of the President, Smt. ti Munshi, with the Speaker e House, Smt. Saudamini Mehta, ed by the imposing personality e ADC, Smt. Shalini Joshi. Smt. en Bhatt was the Leader of the e and Smt. Sarojini Mehta, er of the Opposition.

e hall was given as near an apnce of the Parliament as possible here were interesting slogans. In entre there was space for a porwith the caption that the portrait be put there after the Sushila mittee Report.

t. Lilavati Munshi reviewed the y of her Government in a humorand sarcastic way but her obations were nonetheless thoughtking and telling.

e half an hour devoted to ques- was the *piece de resistance*. One ion which brought the House



ed whether the Government sent a monkey named Ratnamala to a Cultural Delegation abroad in place of a famous dancer of the same name. The Leader of the House admitted the mistake and explained that while the dancer was to join the delegation at New York for a cultural mission, the monkey was meant for an animal exhibition at Boston. By a mischance they were interchanged and when they were about to censor the Minister-in-charge, they received a telegram from America to say how impressed they were all with the intelligence of the monkey and they requested that in future, more monkeys of the intelligence of Ratnamala should be sent for such missions.

Among the Ministers on the Treasury Bench who came out with flying colours was Smt. Vasuben Bhatt as Prime Minister with her overbearing and ever-intervening personality. Others were Smt. Labhuben Mehta as

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No need to envy anybody's head of hair anymore. Make sure of your own with Rita and let others envy you! Mix the contents in 5 or 10 ozs. of coconut, mustard or gingelly oil and massage it into the scalp regularly. That's about all that is necessary to make your hair healthy, lustrous and softly flattering.

Veto Company, Madras 1

Finance Minister, by her dignity. S
Rambhaben Gandhi who highlig
the programme by her eloquence,
humour and histrionics and evo
the maximum applause; Smt. M
Dixit as an able lieutenant to
Leader, Smt. Harsha Desai and
youngest Minister, Varsha Mehta,
her quick thinking and wit. In
Opposition veteran Smt. Sarojab
Mehta proved to be an ideal Opp
tion Leader. The outstanding m
bers among the Opposition party
ved to be Smt. Tarangani Ch
Smt. Illa Acharya, Smt. Tarulat
Dave, Smt. Kumud Patva, S
Hansa Dagli, Smt. Jayavati Kaji
Smt. Nira Desai.

The Opposition used all means
harassing the Treasury including h
ling, showing black purses and s
ing a walk-out. The retort, wit
humour that were exchanged betw
the Opposition and the Minister
Benches were of a very high or
At one stage a Member of the O
position Smt. Kumud Patva, re
ed to listen to the Speaker and
bodily removed by the Marshals

A venerable gentleman confes
that the quality of the debates
proceedings was better than any
which he had presided which inclu
State Assemblies.

The Agenda before the House w

1. Grants-in-aid for convenie
and comfort of women. Mo
by Labhuben Mehta. Suppo
ed by Ushaben Malji. Oppo
by Illaben Acharya, Taran
ben Cholia, Hansaben Dag
2. The ultimate objective
Students will be only cult
education and the main slo

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will be development of goat-mentality. *Mover*: Harshida-ben Pandit, Varsha Mehta, De-valben Sariya and Mrinalini Desai. *Opposition*: Tarulataben Dave and Varsha Acharya. In the interest of the nation, the womens' institution should be abolished or reduced to the minimum and the old custom of bewailing by loud weeping and beating on chest should be introduced and encouraged. *Moved* by Vasuben Bhatt, Rambhaben Gandhi, Minal Dixit and Harshaben Desai. This was opposed by Sarojini-ben Mehta, Vasuben Mapra and Jayavatiben Kaji.

Sumitra Vakil, the Hon. ...tary of the Bharatiya Stree seva ...h, moved a vote of thanks.

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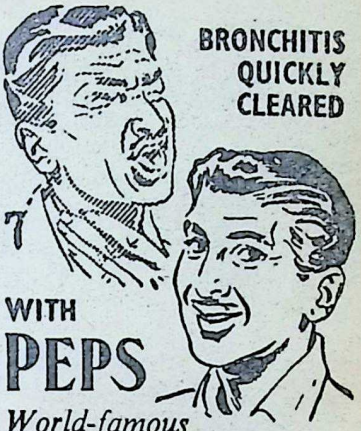

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Life consists not simply in what heredity and environment do to us but in what we make out of what they do to do.

—Fosdick

K. KAMARAJ

PATRIOTISM, like asceticism is a jealous mistress. It demands undivided attention on the part of its votary. If total renunciation is the hallmark of *sannyasa,* exclusive dedication to the country's cause is the hallmark of patriotism. The coward and the cad have no place in the scheme of either, even though they abound in both. The logical end of true *sannyasa* is to make one a godhead while the logical end of true patriotism to make one a national idol. The story of the rise of Kamaraj from the coconut *mandy* (shop) and cloth shop of Virudupatti to the Congress *gaddi* at Bubaneshwar *via* Fort St. George is a saga of the triumph of a flaming spirit over limitations of environment.

Born on July 15, 1903 of a family of small traders and educated up to the sixth standard, Kamaraj had no qualifications for public life other than his dedicated spirit of service to the country which, in the early days, ...oved his widowed mother who shed copious tears over her disappointing' son, and exasperated an indul-

gent maternal uncle who vainly lo...ed forward to the day when he wo... transfer the family responsibility ... his nephew!

Having lost his father in his tee... with a younger sister and mother ... support, and not much money l... no one but a person fired by ... overpowering zeal could possibly ... come oblivious to family obligati... and, throwing all caution to the win... jump into what manifestly was th... an uncertain and risky venture. T... political conditions in the first two d... cades of this century were not ... gainful as they are now what wi... the British following a very repre... sive policy in the wake of the Row... Act and Jallianwala Bagh.

The fact was, Kamaraj, whose p... tical education was mainly throu... the columns of Tamil newspap... found himself unconsciously suck... into the maelstrom of India's freed... movement even from the pre-Gi... dhian years. His earliest heroes w... Dr. P. Varadarajulu Naidu, D... T.S.S. Rajan, George Joseph, E.V.... and Poet Subramanya-Bharati wh... rousing speeches and writings fed h... thoughts. What made him a perm...

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convert to Gandhism was the in- at which the Mahatma, during our of the South, adopted the cloth as his first badge of mart- m.

ere is an interesting story about he got the name Kamaraj. His Kumaraswamy, a coconut saler, was the adopted child of andfather. Their family deity be- Kamakshi, the elders gave that to the first-born out of grati- But mother Sivakami wanted to him 'Raja'. As a compromise ade it 'Kama-Raja', little realiz- hat no woman would succeed in ting him despite the name! araj, as is well-known, is a bache- f 61, a teetotaller, a 'political *san-* as Finance Ministr T.T. Kri- achari once described him.

e early years of Kamaraj were ed by an uncanny ability to col- friends around him and himself the leader, although marred by bsenteeism from school.

ere are quite a few apocryphal s concerning his boyhood days. such relates to how he contrived pprehend a notorious dacoit. ng that a raid was imminent, he ted his friends and lay in wait e pitch dark of the night. When hief did appear, they allowed to come within close range, when of the youngsters spouted a e of chilli-water into his eyes; er tripped him with a cord tied s the street and a third covered up with gunny, as thieves were iously slimy to the touch. Such as only go to show an adroit abundant horse-sense and a approach, a passion to work for the general welfare even at personal risk.

The year 1921 saw Kamaraj at the age of 18 at Madras where he soon became the *chela* of that great patriot, orator and parliamentarian *nonpareil*, the late Sri S. Satyamurti. The training he got at that time moulded Kamaraj for his later leadership. Satyamurti set the shy volunteer from Virudunagar for the Presidentship of the Tamilnad Congress when he beat his rival Sri C. Subbiah. That was the event which put Kamaraj on his road to his present position.

Contesting in 1936 a seat from Ramnad, he won a seat in the Madras Assembly where he gained considerable parliamentary experience, although he did not open his mouth during debates. Steadily he learnt the ropes and started wielding political power with such consummate skill that he came to be considered as the king-maker of Madras. Madras has earned the distinction of being one of the best administered States in India. No wonder this, because the first popular Ministry in the State was headed by that far-seeing statesman and realistic and great administrator, Sri C. Rajagopalachari. When Rajaji stepped down from the Chief Ministership of Madras, Kamaraj stepped in and kept up that reputation. His tactics was to allow his lieutenants Bhaktavatsalam and C. Subramaniam to have full play while he functioned as team manager.

The unexpected success of the D.M.K. in the 1962 elections gave a jolt to Kamaraj, which gave birth to the Kanoji Kamaraj Plan. Once his plan was accepted, his un-

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animous choice for the Congress Presidentship was a foregone conclusion. Thus the shy, silent, 'uneducated' Kamaraj was catapulted to the Presidentship of the Congress.

Kamaraj once said: "People say I have had no high education; that I do not know geography. I never claimed to have had their benefit. But I can cite from memory almost all the towns and villages of Tamilnad, the roads leading to them, the rivers and lakes that lie on the way and what use they make of their waters. I can say too, how the people of those places lead their lives, what are their principal occupations—all at first hand. I have also seen and noted many a place in North India. If this knowledge does not constitute geography but drawings on notebooks alone do, I will be content to be called an ignoramus." This is typical of his attitude.

In Bhubaneshwar, Kamaraj showed himself a master of procedure. In one of the briefest addresses ever delivered, read in Tamil—it was like a breath of fresh air by being direct and convincing in what he said. There were no cliches, no ideological flourishes, except when he said that he hoped to establish a socialist without class-conflict. Even th it is only a few weeks since he bec the Congress chief, indications not lacking that he will, in his silent and unobtrusive manner, and re-establish the lost supre and the glory of the office of Congress President.

Kamaraj has been to jail five t his first arrest having taken plac the twenties on his way to War Blessed with a strong constitu aided by clean habits, and wed to an austere life, he has a str physique which can withstand wear and tear of political life. sits lightly on his shoulders.

Readers of the *Bhavan's Jou* will recall that while Chief Mi of Madras, Kamaraj helped the B van in securing a permanent ho for its Madras Kendra and in m other ways.

With his innate sincerity, humi devotion to the task undertak dexterity in management, Kam is expected to infuse healthy bl into the organisation which he ha today. Our best wishes for success.

The only significance of life consists in helping to establish the kingdom of God; and this can be done only by means of the acknowledgment and profession of the truth by each one of us.

—Tolstoy

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They Stood for Our Dharma—16

THE DEFEAT OF DEATH

HERE was a great *rishi* whose ame was Mrikandu. He had no o continue his line. He felt ad. But he knew that there othing that sincere prayer to could not accomplish. So, ob- the severest austerities, he d to God Siva. Siva appeared e Mrikandu and said:

Mrikandu! I am pleased with your . Ask for any boon that you ."

rikandu requested to be favoured a son.

o be it," said Siva at once. But dded:

Do you wish to have a son who ive long, but will be devoid of virtue; or, do you wish to have od son who will be short-lived? se."

rikandu was a *dharmatma*. So, sked for a good, though short- son. But he prayed that he ld also be learned and wise.

a granted the prayer. "You shall a son who will live only for six- years. He will be very wise and ous." With that Siva disappear-

rikandu came home extremely . He felt a great peace in his

Not long after this, his wife Marudvati became pregnant. On an auspicious day, Mrikandu performed the *pumsavana* rite for the proper growth of the child which she carried in her womb. In the eighth month of pregnancy, he performed his wife's *seemanta* with a view to easy delivery.

In the fullness of time, Marudvati gave birth to a charming child who shone dazzling bright like the Sun-God himself. Great *rishis* like Veda Vyasa and others came to Mrikandu's hermitage to have a look at the child. Sage Vyasa performed the *Jaatakarma,* and on the eleventh day, *naamakarana* was performed with proper ceremony. The boy was named Markandeya. The child received the blessings of the great and good men.

Every one was struck with wonder to see the infant's supremely handsome features and sparkling countenance. "Fortunate is Marudvati," they said, "to beget a child like this."

In the fourth month after birth, the child was taken out of the hermitage crossing the threshold and when it was six months, *annapraasana* was performed. Tonsure followed in the third year and, in the fifth year, Mrikandu performed the boy's *Brahmopadesa* and *Upakarma* and ini-

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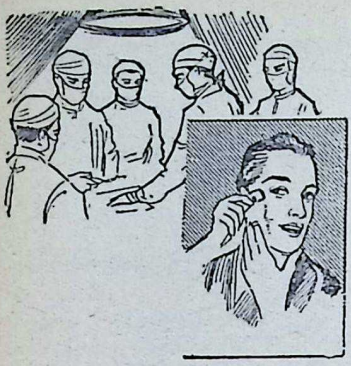

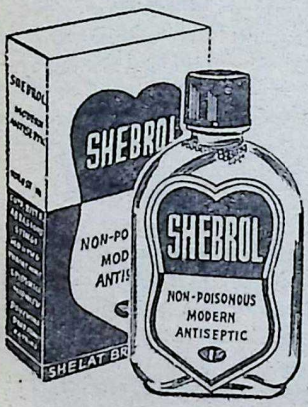

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tiated him into the sacred lore. soon Markandeya acquired a pr cious mastery of the Vedas an their branches.

Years passed. One day Mrika looked very sad and gave vent to controllable grief. His wife too in tears. Markandeya approac them and queried:

"What ails you that you both so bitterly?"

"It is for you that we grieve, son," said the father. "We got yo a gift from Siva. But He told me you would live only for sixteen ye The sixteen years end with this What shall we do if you die?"

Markandeya heard this. With g confidence and good cheer, he re ed: "Father, do not weep; do grieve over the prospect of my de No, I shall not die. I shall strive immortality. Is not our God, great Siva who is *mrityunjaya,* conqueror of death? Is He not *ka kala,* more powerful than death? Time terminate the life of one is a devotee of the timeless God!

Heartened by these words of th son, the parents felt greatly relie and happy. They said:

"Dear child! Truly you have d covered a way to save us from a gr calamity. Yes; Siva is our sure fuge; seek Him at this moment wh death threatens you and LIVE. L ago, He saved Swetaketu from t jaws of death. He rescued Silad son who was eight years of age a taking him to Kailas, stationed h as His Nandi. When the whole wo was in dread of imminent destru tion by the *kaalakoota* poison wh came to the surface when the ce

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churned *ksheerasaagara,* Siva it in the palm of His hand and lowed it to save the universe. so, He will surely save you too this predicament that threatens

ceiving his father's words as his esa in the worship of Siva, Mar-eya hastened to the shores of southern ocean and installed a of Siva there with due cere-. Bathing thrice—morning, noon night—he worshipped Siva. At end of each worship, he sang rs to his God and danced in ecstasy of devotion. Siva was ily pleased with the fervour with h Markandeya worshipped Him. at night, finishing his worship, andeya was about to sing his ers. Just then, relentless Time nified as Yama came there, at-ed by his instrument, Death. Of le aspect and forbidding mien, as dreadful to see.

pproaching Markandeya, he cast oose over the boy's person. Turn-o him, Markandeya said:

Stay; stay for a while. Bear with while I recite this prayer to Siva. l not move from here before I h it. Nothing is dearer to me than e prayers; no, not even my life."

ama looked at the boy, smiled said:

Foolish boy! Have you not heard counsel of your venerable ances-? If one does not acquire merit s youth, he will be helpless when grows old, like a destitute travel-on a lonely way. If you wish to happy all the year long, you should e striven for it in the early months. he happy after death, you must have earned merit while alive. Work in the forenoon for what you wish to have in the afternoon. Time marches on and none can stay it. It does not wait while you are acquiring merit; but it drags you to your doom when the fatal hour has struck. None can die before his time even if a hundred darts are aimed at him. But when the moment has come, the point of a gentle blade of grass is enough to finish a man's life. None can escape me. Thousands of kings and hundreds of Indras have succumbed to me and have been led to my abode. Therefore, sinless though you are your days on earth are over. You must meet your doom. Do not get angry with me. This instant you must die".

Markandeya heard what Yama

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WEST BENGAL at a glance

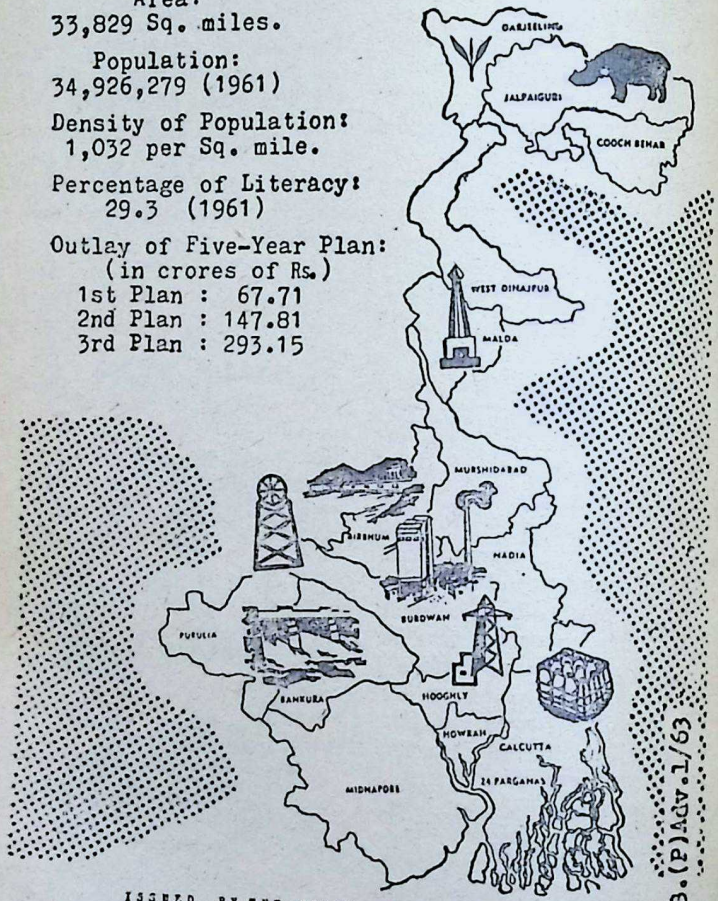
Area:
33,829 Sq. miles.

Population:
34,926,279 (1961)

Density of Population:
1,032 per Sq. mile.

Percentage of Literacy:
29.3 (1961)

Outlay of Five-Year Plan:
(in crores of Rs.)
1st Plan : 67.71
2nd Plan : 147.81
3rd Plan : 293.15



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Still engaged in his worship, he onstrated with Yama and said: member, those who come in the of *Sivabhaktas* doing their pray- will surely perish. I warn you; as a king guards his servants, keeps His devotees from harm. are powerless before *Sivabhak-* you and your emissaries."

ama's eyes turned red with rage. ndering a roar that made the ds tremble, he said: "Fool! Do hope to escape my clutches? w that countless Brahmas, as rous as the sands on Ganga bed e met with their death at my ds. But, why indulge in idle talk? look at my power. Let your come to your aid. Let me see." With that Yama flung the noose nd Markandeya's neck and tried draw him forcibly to himself. At e moment, the Linga burst open d Siva took shape and emerged from Raising His foot, He kicked Yama his chest with such force that he led helplessly and was hurled back m where he stood.

Markandeya saw that Yama was nquished. He bowed his head be- e his God and praised Him with rt and voice as follows:

रूद्रं पशुपतिं स्थाणुं नीलकण्ठमुमापतिम् ।
नमामि शिरसा देवं कि नो मृत्युःकरिष्यति ।।

कालकण्ठं कलामूर्ति कालाग्नि कालनाशनम् ।
नमामि ..... करिष्यति ।।

नीलकण्ठं विरूपाक्षं निर्मलं निरुपद्रवम् ।
नमामि ..... करिष्यति ।।

वामदेवं महादेवं लोकनाथं जगद्गुरुम् ।
नमामि ..... करिष्यति ।

देवदेवं जगन्नाथं देवेशमृषभध्वजम् ।
नमामि ..... करिष्यति ।।

Pleased with His devotee, Siva assured him that his years on earth would be endless. He made Markandeya one of the immortals and then vanished back into the Linga.

Markandeya came home and his parents were intensely happy to see him come back alive. He told them of the boon that Siva had bestowed on him and they too blessed their son. With their consent, Markandeya left on a pilgrimage to visit the *punyakshetras*.

Yama too prayed to Siva in meek submission and went back to his abode.

[From *Padma-Purana*]

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ANANDA MATH

(Translated by R.P.A.)

PART III

THE STORY SO FAR

DURING the Great Famine in Bengal, Mahendra Singh quitted his village with his wife Kalyani and their only child. After some adventures on the road, he met Bhavananda, a member of an ascetic brotherhood, who took him to Ananda Math, where his wife and child were sheltered. There Mahendra wanted to dedicate himself to the service of his country like the ascetics. Kalyani and the child got poisoned. Mahendra and Satyananda were subsequently taken prisoners by Nazir-ud-din and his troops. Jivananda, another ascetic, rescued Mahendra's child and took her to his village home, and met his wife Shanti. Bhavananda restored Kalyani to life. Shanti joined the Order of the Children in disguise and it was found out and permitted to live in the Math. Bhavananda asks Kalyani to marry him but she refuses.

5. Preposterous Suggestion

BHAVANANDA walked towards the Math. His mind was troubled with many thoughts. It was getting dark. He was alone and he entered the forest. Just then he saw someone walking in front of him. "Who are you?" asked Bhavananda.

The man going in front replied: "If you ask me politely, I may reply you."

"Vande," shouted Bhavananda.

"Mataram" chorused the man in front.

Bhavananda: "I am Bhavananda Goswami".

The person in front: "I am Dhirananda."

Bhavananda: "Dhirananda, where had you been?"

Dhirananda: "I was seeking you."

Bhavananda: "What for?"

Dhirananda: "I wanted to tell you something."

Bhavananda: "About what?"

Dhirananda: "It has to be told in secret."

Bhavananda: "This is a lonely place. There is no one here. You can tell me what you want to say."

Dhirananda: "Had you been to the city?"

Bhavananda: "Yes."

Dhirananda: "To the house of Gauri Devi?"

Bhavananda: "Did you also come there?"

Dhirananda: "A celestially beautiful woman dwells there."

On hearing that Bhavananda was alert, startled and frightened. He asked: "What are you leading up to?"

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Dhirananda: "Didn't you go to meet her?"

Bhavananda: "Yes, so what?"

Dhirananda: "You are deeply in love with her."

Bhavananda was lost in thought for a while and then said: "Dhiranand, why did you take so much trouble to get such detailed information? Every word you have told me is true. How many people, other than you, know about this?"

Dhirananda: "None other than me knows about it."

Bhavananda: "If that is so, I will kill you and my reputation will be unsullied."

Dhirananda: "That is a fact."

Bhavananda: "Then come on! We will fight in this lonely forest. Either I kill you and rid myself of worry; or you kill me and rid myself of my tribulation. Have you got a weapon?"

Dhirananda: "Who would dare to talk to you about such things without being armed? I am quite prepared if you insist on fighting. It is one of the rules of our Order that Children should not fight with each other; but it is not forbidden to fight in self-defence. But would it not be better to start the fight after you have heard me fully."

Bhavananda: "Yes, tell me."

Bhavananda unsheathed his sword and placed it on the shoulders of Dhirananda so that he could not run away.

Dhirananda: "I just wanted to tell you that you should marry Kalyani."

Bhavananda: "Kalyani! You know the name as well!"

Dhirananda: "Why don't you marry her?"

Bhavananda: "She is already married."

Dhirananda: "Many such marriages are common among Vaishnavas."

Bhavananda: "It is true that such marriages take place among the lower strata. But it is not for the Order of the Children who are expected to be celibates."

Dhirananda: "Can't you give up the vows of the Order? You are tormented on her account. Even your life is ebbing away. Oh God, my shoulder is bleeding."

In fact, blood was dripping from Dhirananda's shoulder.

Bhavananda: "Why did you come to persuade me to commit this sin? What was your motive?"

Dhirananda: "I will tell you about it. Don't use your sword. I am tired of the vows imposed by this Order of Children. I am not able to live up to them. I am desirous of leaving the Order and going home to live happily with my wife and children. But there are difficulties in the way of going home and leading a peaceful life. Many know me to belong to the Order of the Children. If I go home, the government officials will come there and behead me. If they do not get hold of me, the Children will not leave me in peace. They will chase me and kill me as a traitor. That is why I wish to take you along with me."

Bhavananda: "Why did you select me of all persons?"

Dhirananda: "That is the most important reason. Most of the Children obey your command. Satyananda

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here. In his absence, you are the
r. I am fully convinced that if you
these soldiers to battle, you will
uccessful. Once you win, you can
lish a kingdom of your own.
soldiers will obey you and you
be their king. Kalyani will be
Queen. I shall be your ardent
ver and spend the rest of my
in the happy company of my wife
children. Let the Order of the
ren be drowned in the deep

vananda slowly removed his
d from Dhirananda's shoulder
and said: "Dhirananda, prepare for fight. I shall kill you. Even if I have surrendered to some temporary weakness, I am no traitor. You persuaded me to be a traitor and showed yourself to be a traitor. If I kill you, I will not be guilty of the sin of killing a Brahman. I shall kill you."

Before Bhavananda finished speaking, Dhirananda fled away. Bhavananda did not chase him because he was engrossed in thought for a while. But when he started searching for him, Dhirananda was nowhere to be found.

6. "I Bless You"

STEAD of going to the Math, havananda plunged into the in- r of the forest. There was an ent and dilapidated house there. human being lived there; num- ss snakes had made it their home. e of the rooms was fairly clear. nanda went and sat in the . He was lost in thought.

The night was pitch dark. The forest extensive and entirely uninhabit- The trees and creepers were so e and thick that even wild ani- s could not penetrate into the t which was huge dark and t. Only the roar of a tiger or some r wild animal could be heard sionally; otherwise it was all ce. Sometimes the huge birds ld flap their wings; animals ld scurry forth pursuing their or being pursued. These sounds d be heard off and on.

In that lonely darkness amidst the s Bhavananda sat, alone, deeply king. It was not clear whether he was oblivious of the world or thought it to be an illusion. His head rested on his hands and he was plunged in thought. He was motionless and it looked as though he was not even breathing; he was immersed in thought.

Bhavananda said to himself: "What is destined cannot be avoided. Like a small elephant fallen into the Ganges, I have allowed myself to be carried away by the waves of my passion. My body can be destroyed in a few moments. Is it not the same way with one's emotions? Why did I become the slave of passion? It is necessary that I should die because I have broken my vows. Die! Why should I die?"

Just then an owl above hooted harshly. On hearing it, Bhavananda began to speak aloud: "What is that? It looked as though it was a call from the God of Death. I do not know who made that noise, who called me or who condemned me to death. O

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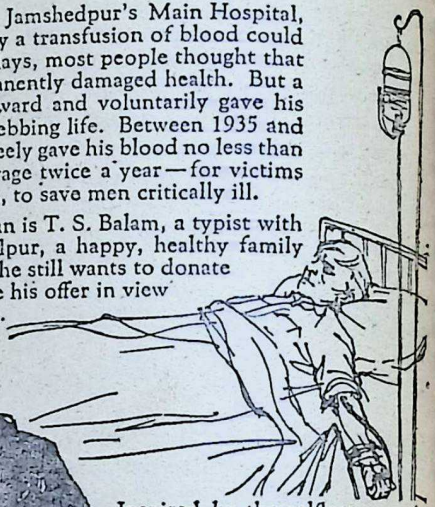
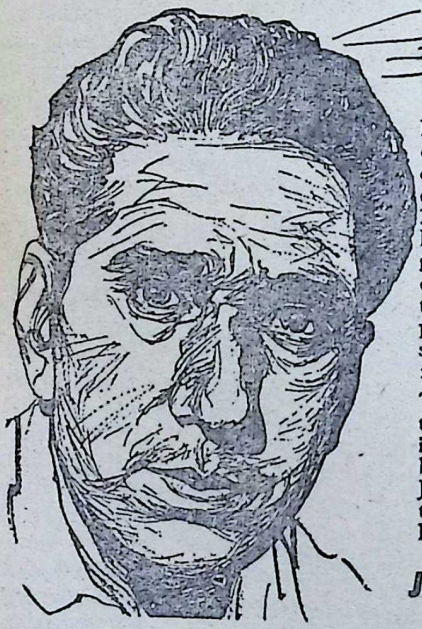
His blood has saved many lives

Way back in 1935, at Jamshedpur's Main Hospital, a man lay dying. Only a transfusion of blood could save him. In those days, most people thought that blood donation permanently damaged health. But a young man came forward and voluntarily gave his blood to sustain the ebbing life. Between 1935 and 1955, the same man freely gave his blood no less than 40 times—on an average twice a year—for victims of industrial accidents, to save men critically ill.

This extraordinary man is T. S. Balam, a typist with Tata Steel at Jamshedpur, a happy, healthy family man of 50. Although he still wants to donate blood, doctors decline his offer in view of his advancing years.





Inspired by the selfless example of men like Balam, many, many others in the steel town have donated blood. No less than 20,000 employees of Tata Steel have had their blood tested and grouped, while many more are coming forward regularly for testing and grouping . . . to help prevent avoidable deaths . . . to save families from sorrow and ruin.

This is yet another instance of the fellow-feeling, born of the indivisible bond of labour, that binds together the steelmen in Jamshedpur, a city where industry is not merely a source of livelihood but a way of life.

JAMSHEDPUR
THE STEEL CITY

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Almighty, you are sound in-
te! But Your humble devotee
ot the capacity to understand
eaning of Your sound. Please
me the strength to follow my
and lead me away from sin.
guru: Bless me so that I may
the correct path!"
m the recesses of the forest, an
mely tender and touching hu-
voice said: "I bless you. You
ver again swerve from the path
rue."
avananda was startled: "What
at? It sounded like the voice of
guru." And he cried aloud: "O
araj, where are you? Can you not
me with your sight at this mo-
t"

But no one showed himself and there was no reply. Bhavananda repeated the question several times but there was no response. He looked round the place but could see no one.

It was morning and Bhavananda returned to the Math. The sun had lit up the thick foliage of that forest and the green leaves sparkled. It looked as though the sun had washed them clean with his rays. Just then could be heard someone chanting in the Math: *"Hare Murari!"* As soon as he heard it, Bhavananda realised that it was the voice of Satyananda. He was convinced that his *guru* had returned to the Math.

7. The Mother

S soon as Jivananda left the hut, Shanti took out the *sarong* again began to sing in a soft tone:

n stormy oceans tempest tossed
You do float
Like a boat
e Vedas in yourself reposing
rtless how dear enclosing.
e a fish you take form
Keshava sweet!
Whilst at your feet
rd of the world! Your praise we
ing,
th praise of Hari the world doth
ring".

hen Shanti Devi sang the great
n of Jayadeva to the accompani-
t of the rhythmic *sarong*, the ma-
of music swayed the infinite silence
e great forest like the surge of
s in the blue ocean caused by the
e of the Spring. She continued to

hen compassionate to all creatures
As Buddha great
You do hate
Sacrificial rites of blood,
Creation with your love you flood.
Lord of the world! Your praise we sing,
With praise of Hari the world doth ring."

From outside someone sang a stentorian voice.

"As Kalki incarnate you do come
The barbaric horde
With thy sword
Bright as a comet. Oh! to kill
The world with light how fair to fill
Lord of the world! Your praise we sing,
With praise of Hari the world doth ring."

With deep faith and devotion, Shanti prostrated before Satyananda and took the dust off his feet.

She said: "Maharaj, what good fortune is it for your disciple to see you here. Please command me as to what I should do."

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saying, she played again on the
and sang:
Lord your blessings no more delay
As at your feet
Sacred sweet
our welfare we do pray."
yananda was thrilled and said:
d fortune will always attend you,
."
How can that be," asked Shanti,
en you have condemned me to
hood?"
I did not know you then, child,"
d Satyananda. "I pulled too hard
the rope without knowing its
gth. You are much wiser than
You alone can find a way out of
difficulty. Do not tell Jivananda
I know everything. He has clung
e so far because of you. He must
inue to do so for some more
e. Then only will my task be ac-
plished."
n hearing this, sparks darted from
beautiful eyes, like lightning
hing amidst black clouds on a
k night. With anger welling in her
rt, Shanti said: "What, Maharaj?
husband and myself have two
ies but only one soul. I must tell
everything that has transpired be-
en you and me. If it is necessary,
has to die. I will not be affected
ause I will die along with him.
aven is there to receive him. Don't
u think I too will have that privi-
e?"
Satyananda said: "I have never
en worsted in discussion. Today I
cept that you have defeated me.
ther, I am like a son to you. Have
me compassion on your child. Save
nanda's life; and save your own. If you do that, you will help me to accomplish my task."

Shanti's face lit up with happiness on hearing this and she said: "My husband's ideals are safe in his hands. Who am I to come in his way? In this world, the husband is a god to a woman. But if we think of the world to come, duty is our god. To me my husband is great but my duty is greater than he. His duty is, however, infinitely greater than mine. I might falter in my duty but can I ever be an obstacle to my husband discharging his duty? I will never do it. Maharaj, my husband may have to die at your command; I will never stand in his way."

Satyananda heaved a deep sigh and said: "My child, in the great task that we have undertaken, sacrifice is essential. Every one of us has to sacrifice himself. I may have to die. Jivananda, Bhavananda and many have to die. You too may have to do so. But just ponder over this. It is better to die after accomplishing our task. Why should we die without fulfilling our mission? Till today I have never acknowledged anyone as my mother except my country. There is no other mother for us except this beautiful and fruitful motherland. Now I hail you as my mother. You should be a real mother and perform your duty. You have to take great care to see that our mighty task is accomplished. Preserve your life and Jivananda's life."

So saying, Satyananda left the place, chanting:

"O Hari, O Murari, O enemy of Madhu and Kaitabh."

[*To be continued*]

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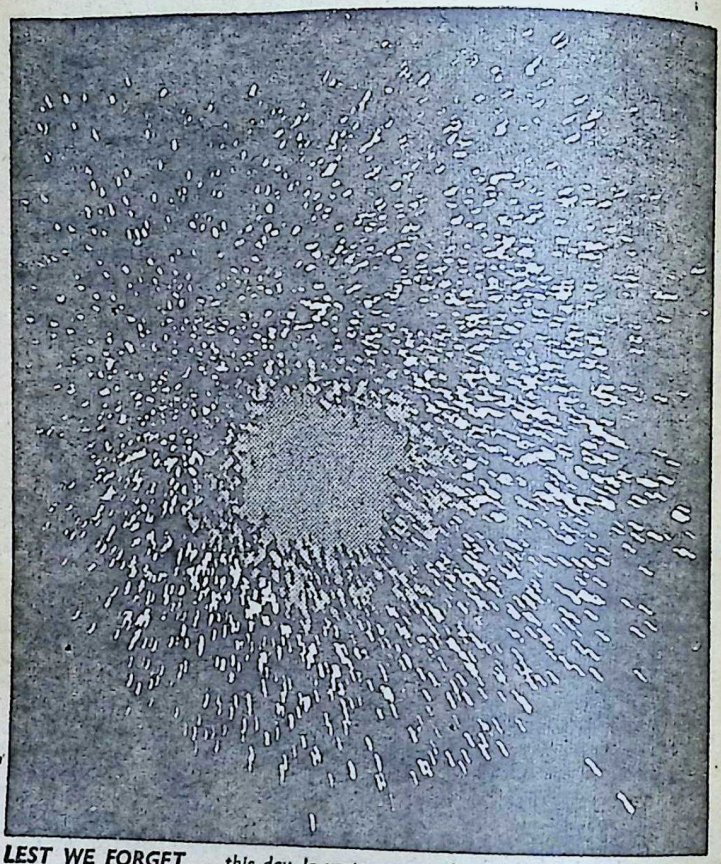

LEST WE FORGET ... this day, In yester years when the whole nation rejoiced, when fireworks boomed and bright lights illuminated our national pride! Let us recall those years when our nation's rights remained unthreatened and we with undaunted joy celebrated this national festival. Today, while we solemnly restrict our jubilation, let us also resolve to back our country as one, and strengthen the hands of our Jawans who so bravely face hazards at the borders of our motherland.

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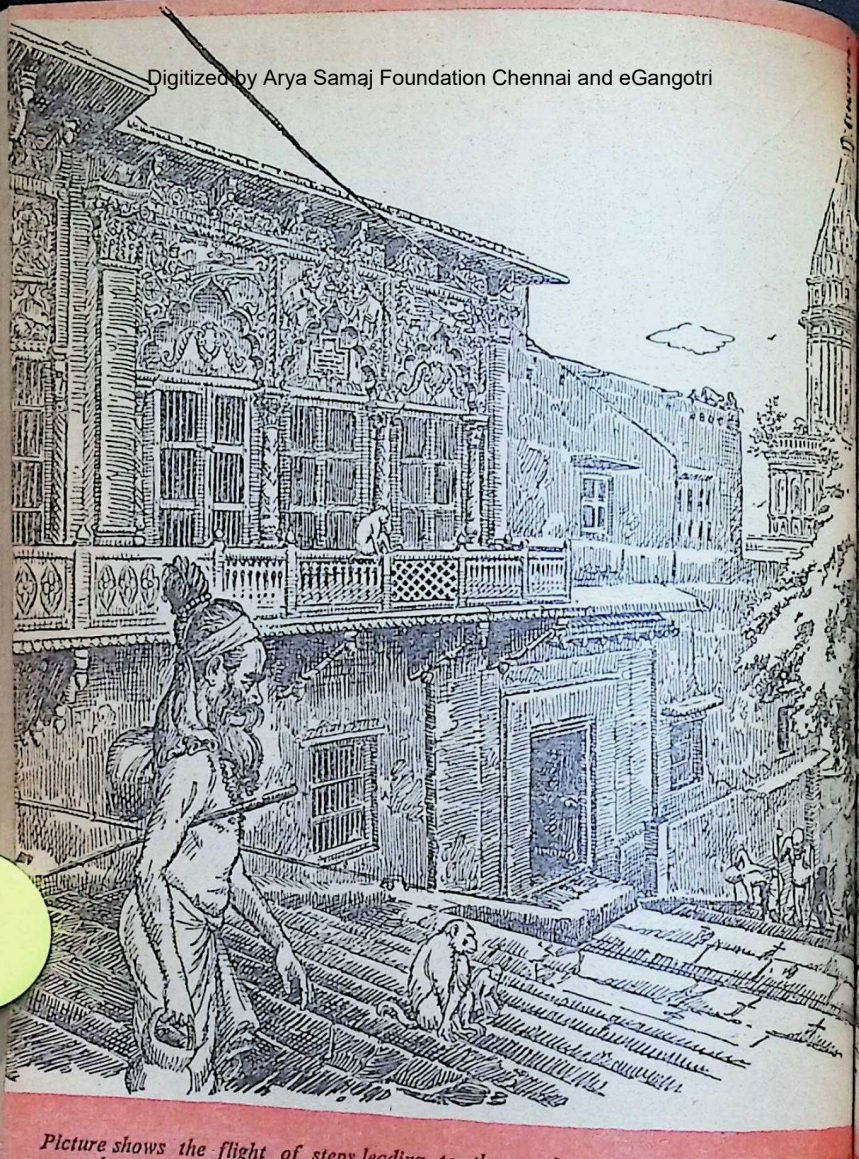

Picture shows the flight of steps leading to the northern mahadwara. *In the centre seen the* rajadwara mandir. *It is in front of this* mandir *that the Ram Leela festi is celebrated during Dussera.*

THE Hanumangarhi is a monument both to the greatness of Hanumanji as a *bhakta* and to the respect and love in which Hindus hold him. It is filled with a sense of noble serenity which nothing can diminish—not the crowds of awe-inspired pilgrims, nor the groups of devotees and *bairag* who saunter about the place or sit chanting Tulsidasa's *Ramayana*.

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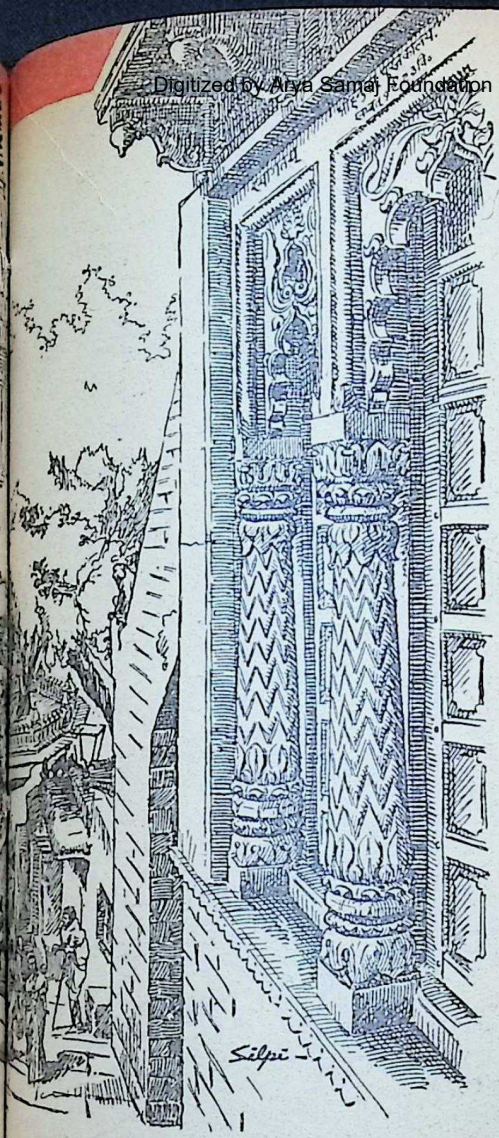

AYODHYA

IV

[*This is the fourth part of the article on Ayodhya in our series on the* punyakshetras *of India.*]

Then you kindly and for my good also allowed me
To make my mistake, on your part.
Tho' I'm full, lord, of failings and faults, as are all,
From your service let me never foolishly fall;
Ev'ry creature is in your delusive pow'r bound;
By your grace alone can full deliv'rance be found;
So to you alone, Raghubir, make I my pray'r;
Of no other true worship form am I aware;
As sons trust their parents, so servant his master,
And serving him fears neither change nor disaster."

(*Tulsidas*)

Sri Rama too was quick to see the worth of this *bhakta* and spoke thus to him:

Monkey-chief, he said, "think not yourself mean and base;
Second only to Lakshman in love is

This ancient temple enshrines the idol of the great warrior and Bhakta, Hanumanji, who, at his very first meeting with Sri Rama, recognised the Purushottama and surrendered himself body and soul to the divine hero.

"I myself, dull of mind, am to error exposed,

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...he lord who looks on all alike
...n I known;
...that one is most dear who true
...rvice has shown.
...e is none who can equal that one,
...anumant,
...hose heart this great faith never
...s;
...n servant of him from whom all
...ms have come,
...n whose will over all things
...vails."

—(*Tulsidas*)

...manji was born the son of
...a (hence his other name Aanja-
...a goddess born as a *Vaanari* by
...se of a *rishi*. Her glowing
...tempted Vaayu who embraced
...d Hanumanji was born with the
...h of his father. Even as a
...e was mighty. Once, mistaking
...g sun for a succulent fruit, he
...p to it with such effortless ease
...dra feared the sun was in danger.
...ed his thunderbolt at the young
...an who, struck by it, fell un-
...us on a mountain.
...so enraged Vaayu that he stood
...his anger and all the living
...s and gods were without air to
... Begging Vaayu to relent,
...owered on his son the boons
...made him unequalled in strength
...elligence and impervious to any
...n.

...s such a proud, heroic soul who
...e the humblest of Sri Rama's
...s. And it is noteworthy that
...Sri Rama sent the *vaanaras* to
...Sita, it was to Hanuman that he
...ed his signet ring to be given to

...ching the sea-shore with no trace
...'s whereabouts, when the Vaana-
...re told by Sampati, heroic
Jatayu's brother, that Sri Rama's queen was imprisoned in Lanka, and became sorely puzzled to find a way across the sea, it was to Hanuman that the venerable Jambavan turned for quick action.

"You're Son of the Wind, like your father empowered,
With thoughtfulness, wisdom and learning endowed,
There's no great endeavour, but you can pursue it;
No great task on earth, but you, brother, can do it;

His great strength was combined with utter humility. Meeting Sita in Lanka, seeing her misery and knowing his own strength to lift her up and fly back to Rama, he is still cautious against seeming too presumptuous.

He tells Sita:

"I, lady, could carry you far from these borders,
But dare not; I have not for this my lord's orders."

His humility, that greatest virtue in the strong, is again displayed when Ravana's son Indrajit, having been badly mauled in his arrogant effort to subdue the mighty Hanuman, finally shoots his *Brahmaastra*. He could have defied it as he had every other weapon but he said to himself :

"'Tis a weapon I must not resist or with Brahma's
Great glory disdain would be mixed."

How this great-hearted *vaanara* leader won his place as the greatest *bhakta* of all time is clear from the following words of Tulsidas :—

Rama said, "Never like you was helper of mine,
None such born, whether saintly, human or divine!"

[*See illustration overleaf.*]

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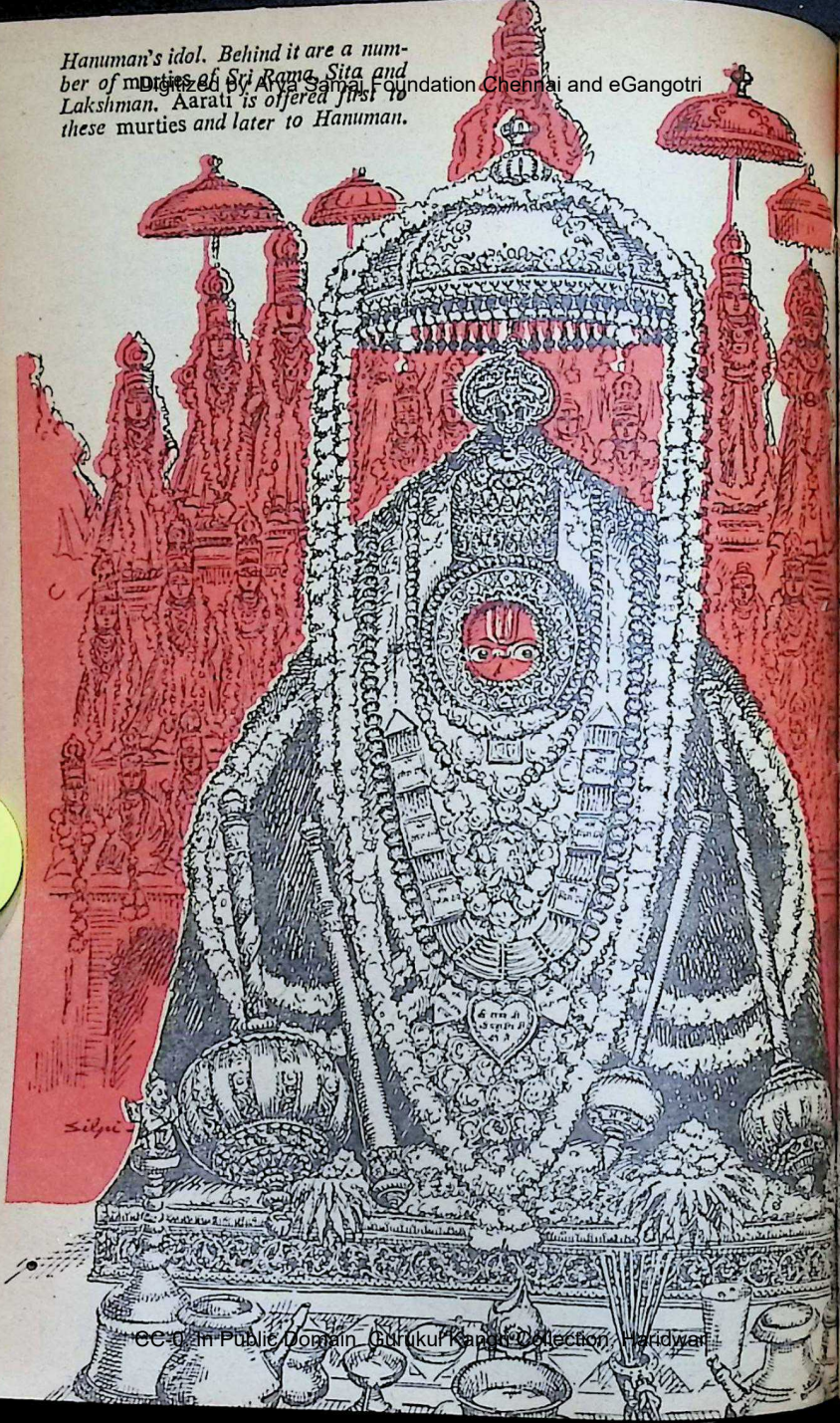
Hanuman's idol. Behind it are a number of murties of Sri Rama, Sita and Lakshman. Aarati is offered first to these murties and later to Hanuman.



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Notes & News

ORIENTAL CONGRESS

International Congress of Orien- held its 26th session in New from January 3rd to January 1964. This was the first time that n of the Congress was held in and it was attended by 1,300 es, of whom about 400 were delegates from 46 countries.

Bharatiya Vidya Bhavan was ted by Prof. J. H. Dave, Hon. Panditaraja T.A.V. Dikshitar, Sanskrit Mahavidyalaya, C. Bhayani and Prof. S. A. aya.

Congress divided itself into ten and about 800 research papers ead in these ten sections. The ical Section was subdivided into -sections: (1) Vedic Studies and Civilisation, (2) Classical Sans- (3) Religion and Philosophy, (4) and Culture, and (5) Modern Languages and Linguistics.

Bhayani read a paper entitled old medieval Indian versions of Magic Bird-Heart," the famous e, in the classical section and S. A. Upadhyaya read a paper "A note on the word *Gadhya*", word, in the modern Indian ges and Linguistics section.

rya Dikshitar submitted a on "Some Aspects of Vedanta phy."

symposia were held—one on Role of Oriental Studies in the ities" and the other on "Changes lim Personal Law." There was special exhibition of 150 import- manuscripts on various subjects in languages and scripts used in since the earliest times. The exhi- was held at the National Museum. Humayun Kabir, Union Minis- resided.

Congress was a great success the foreign participants were highly impressed both by the efficient way it was organised and the quality of the papers read there. Prof. E. Emoki of Japan said, "This is the most well-organised Congress I have attended."

The general consensus of opinion among the foreign visitors was that the Congress was a stimulating and satisfying experience. Dr. Norman Brown of the United States said, "This means the world is taking greater interest in the history and culture of the countries where civilisation was born".

Dr. Paul Thieme of Tubingen, Chairman of the Vedic Studies section, observed, "We came here not to seek answers but to know each other and raise questions. The Congress has succeeded in its objective. We go back to our respective countries with our mental horizons enlarged and thinking stimulated."

Commenting on the work done by Indologists, Prof. Ludwig Alsdorf of Hamburg said, "I greatly appreciate the work being done by Indologists. On the whole, Indology has made great strides since India became independent. Perhaps the increase in the volume of work is not always equal to the increase in substance. But very good work is being done. I am very glad it is so."

The next session of the Congress will be held in the United States.

Prof. J. H. Dave at the Congress: middle row, first from left

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VALMIKI JAYANTI

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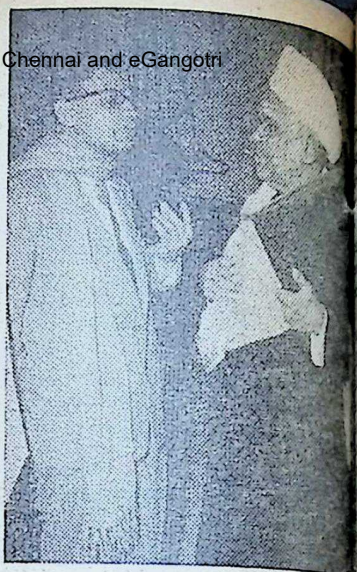
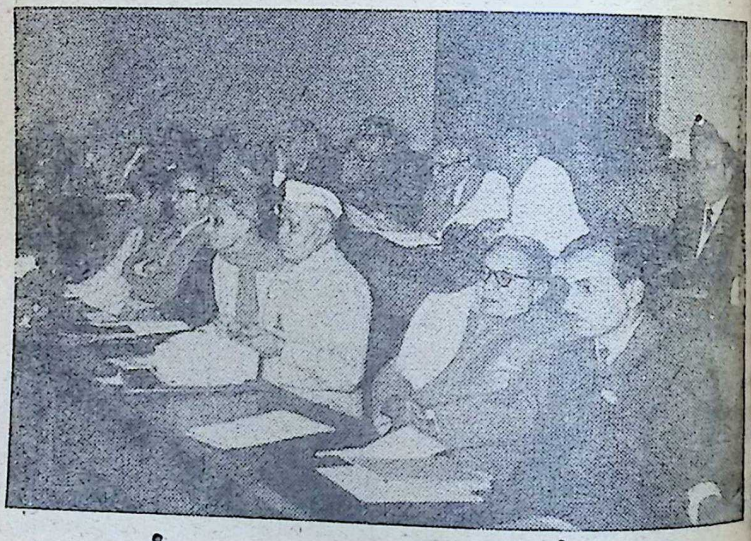
THE Bharatiya Vidya Bhavan, Bangalore Kendra, arranged a five-day celebration of Valmiki Jayanti to popularise the *Adikavya* composed by the great Sage.

The celebrations started in the Banquet Hall of the Vidhana Soudha on December 19, 1963 under the chairmanship of the Hon'ble Law Minister, Sri M. V. Rama Rao. Smt. Parvati Mahadevan, a noted artiste of the city, recited *Ramavatara* setting the text to Karnatak music. Sri M.P.L. Sastry, M.L.C. and Secretary of the Bharatiya Vidya Bhavan, Bangalore Kendra, spoke on the greatness of the epic.

The second day's function was held in the Shankar Mutt under the chairmanship of Sri K. R. Achar, M.L.C., and a former M.P. Sri M. V. Chakravarthi of the Gandhinagar Higher Secondary School recited a portion of the poem and Prof. S. K. Ramachandra Rao spoke on the human aspect of the story and the great qualities of the hero, Sri Rama.



At the Oriental Congress: Acharya T. A. V. Dikshitar is seen on the right.



At the Oriental Congress. Front row: Dr. H. C. Bhayani of the Bhavan is seated third from the left

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e Acharya Pathashala College in anguDi was the venue of the day's function. Justice K. R. allabha Iyengar presided over function. Smt. Sithalakshmi Venhan gave a rendering of the anaagamanam incident from the and Prof. K. T. Pandurangi spoke the greatness of Sri Rama and ta.

e fourth day celebrations took e at the Sri Ramakrishna Mutt in Civil station of Bangalore before a d audience. Lady Lokasundari n presided. Sri Siddaya Puranik, tor of Publicity, Government of ce, dwelt on the epic qualities of mayana. Smt. Minakshi Pani re- the *Chudamani Pradanam*.

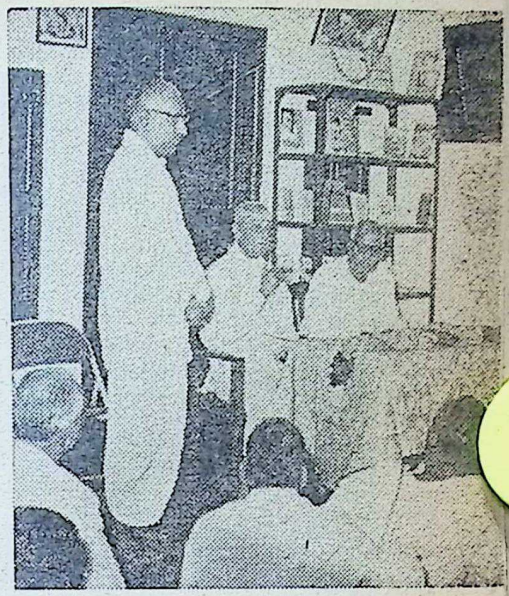
e final day's programme on De- er 24 took place in the Commu- Centre at Jayanagar under the guished chairmanship of Dr. i Venkatesha Iyengar, the famous nada writer. He said that the ayana had a lesson for everyone h and poor, high or low, learned norant. Smt. Lalitha Ubhayakar d the *Narada Vaakya*. Vidwan Sri T. Srinivasa Iyengar of the Chamaaja Sanskrit College read the abhisheka *Prakarana* in the tra- al style. At the end of the five-day rations copies of the *Ramayana* e presented to the participants in programme by Sri M.P.L. Sastry behalf of the Bharatiya Vidya an.

ch of the credit for so success- organising the Jayanti goes to M.R. Lakshamma, Deputy Chair- Mysore Legislative Council.

ADRAS KENDRA

e Madras Centre celebrated the nder's Day this year on January 4 its recently acquired premises in Mada Street, Mylapore, Madras-4. A. G. Venkatachari, Assistant Edi- of *Dinamani*, addressed the gather- and Sri R. V. Krishna Iyer, Retd. retary of the Madras Legislature, ided. The Hony. Secretary, Sri K. ubramania Iyer, welcomed the ests and audience.

Sri V. Balasubramania Iyer present-



Sri T. V. Viswanatha Iyer speaking

ed a word-picture of the Bhavan and its activities, starting with its very inception at Bombay some 25 years ago. He gave a vivid account of Kulapati Munshiji's life and work as an outstanding lawyer, politician, administrator and statesman, and as a man who is the main instrument of spreading the culture of India throughout the country. He referred to the establishment of the Bhavan's Branch at Madras in the year 1958 and its present and proposed activities and about the Bhavan's various publications and its conducting of classes for Sanskrit, *Gita*, Astrology, etc.

Sri A. G. Venkatachari in his lecture dealt with the origins of Indian culture --how the Vedas, our ancient literature, and the epics, *Ramayana* and *Mahabharata*, and the Upanishads had contributed to the progress of our culture. He also stated that in Thailand today the school boys were taught the epics *Ramayana* and *Mahabharata* through regular text books.

He paid tributes to the outstanding capacity of Kulapati Munshiji as a

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great jurist, educationist, nationalist and writer. He specially mentioned how, after the Hyderabad police action, Sri Munshi took over the civil administration before its integration with the Union, and his tactful handling of the situation there. He also referred to the work done by Kulapati in Bombay State and in the Central Government.

He praised the various activities of the Madras Kendra of the Bhavan and also the way in which Kulapati had established its *kendras* throughout the country. He praised the services that Kulapati has been rendering for the promotion of Indian culture and religion through publications like the *Bhavan's Journal*. He admired the way in which the Sanskrit, *Gita* and Astrology classes are being conducted.

At the conclusion he prayed that the Bharatiya Vidya Bhavan should prosper well and achieve its goal in all its endeavours.

Sri R. V. Krishna Iyer also praised the services of Kulapati to literature and culture through the Bhavan which teaches the younger generation to learn, appreciate and live up to the fundamental principles and permanent values of Indian culture. He added that the Bhavan is a home of learning which aims to integrate our culture, to be an active centre for that wide movement for the transformation of values which is sweeping over the country. He wished the Bhavan and its founder well and prayed for Kulapati's long life and prosperity to continue the good work for the flourishing institution.

Sri T. V. Viswanatha Iyer, the Honorary Chairman of the Souvenir Committee of the Bhavan, proposed a vote of thanks.

COLLEGE OF JOURNALISM

AT a meeting of the staff and students of the Bhavan's College of Journalism, Advertising and Printing, held on January 8, 1964 tributes were paid to the memory of late Sri N. Salivateeswaran, a veteran journalist and a member of the Board of Advisers of the College. Smt. Lilavati Munshi, who presided, said that Sri Salivatee-

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was a great journalist and a
se associate of the Bhavan.
al Joseph John moved a con-
resolution expressing the insti-
sense of deep grief at his sad
Sri J.G. Ezekiel, lecturer in
m, also spoke on the occasion.

N'S SARDAR PATEL COL-E OF ENGINEERING

the world knows in science and
y is just the beginning of a
we will witness shortly," said
S. Thacker, Member, Planning
on, Government of India,
as the Chief Guest of the
al Gathering at the Bharatiya
havan's Sardar Patel College
neering at the Bhavan's Campus,
on January 12.

Thacker, who was present in
t Union when the three Sput-
re launched, said that the
of science and technology was
taking in its speed and dyna-
progressive in its approach that
e learn today will be obsolete
w." He said that not only
energy but also solar energy
g exploited and by the year
D., this would lead us to a
here creation of an artificial
plete control over climate on
and launching on the moon
t be mere Jules Vernian fan-
t distinct possibilities.

Kulapati Munshiji, President
College, welcomed Prof. Thacker
described as "one of the most
hed scientists and administra-
our country." The College owed
e to his inspiration and gui-
e said.

NDRA

E in its essence is the pro-
love, and service is the medium
and these know no political
s or communal barriers, said
dial Mullick, a close associate
late Gurudev Rabindranath
addressing the staff and stu-
of the Bharatiya Vidya Bhavan's
of Arts and Science at Dakor
ary 10. He urged his listeners to ask themselves at the end of each day what service to others they had performed that day and thus develop their urge for service. Service to humanity, he said, is true service of God.

THE English language is the highway to knowledge and its neglect would be a grave disservice to the nation, said Sri Battubhai Desai, eminent lawyer and member of the Senate and Syndicate of the Gujarat University, speaking at the Bharatiya Vidya Bhavan's College of Arts and Science, Dakor, on January 11.

He said that the greatness of the nation depended more on good education than on factories and fields and, in the present stage of development of regional languages, good education could be possible only through English. To change the medium of instruction in Universities from English to the regional languages now would be to invite disaster.

SAMSKRITIC VIKAS YATRA

BY the Grace of God the Bhavan has been vouchsafed one more activity in the service of the nation with the first batch of its Samskritic Vikas Yatra members leaving on the 20th January, for Kathmandu in Nepal for *darsan* of Sri Pasupatinath on the forthcoming Sivaratri day.

It was a happy and eager group of *yatriks* who were seen off on their pilgrimage by Kulapati Munshiji at the Victoria Terminus, Bombay.

Pilgrimage to *kshetras* has been the devout Indian's dearest wish and the more inaccessible the place, the greater is the eagerness to visit it and fulfil one's *dharmic* duty.

On their way, the Yatriks are visiting such important *kshetras* as Sanchi in Bhopal, Gokul and Govardhan in Mathura, the Dwarkadishwar Temple and the Yamuna at Brindavan, Kurukshetra, the Golden Temple in Amritsar, Har-ki-pavri at Hardwar and Sivananda Ashram at Rishikesh, Ayodhya, the Triveni Sangam, Benaras, Sarnath, Gaya and Bodh Gaya. Returning, they will visit the Kalighat and Belur Mutt in Calcutta, Jagannath

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Puri, the Lingaraj Temple in Bhubaneshwar, Simhachala in Waltair, Andhra Pradesh, the holy spots in Bezwada and, finally, Pandharpur.

They are to witness the Republic Day celebrations in New Delhi and visit such historic or nation-building sites as Agra, Fatehpur Sikri, the Bhakra Nangal Dam, Jalianwala Bagh, Anand Bhavan—the home of the Nehrus—Chittaranjan—the massive locomotive manufacturing centre; Calcutta, the Vishwa Bharati University at Santiniketan, the Charminar and the Salarjung Museum in Hyderabad. Completing this pilgrimage with the *darsan* of Lord Panduranga Vittala, the *yatriks* will return to Bombay on February 24.

A very happy aspect of this new activity of the Bhavan is the eager response the scheme has evoked among people from all over the country. Professionally, linguistically and castewise, the *yatriks* represent a full cross-section of the country. There are doctors, engineers, lawyers, journalists, administrators and farmers, men and women of all ages and social groups, and people from the east, west, south and north of the country and even from distant East Africa.

In the morning the Yatriks were accorded a reception by Kulapati Munshiji and Smt. Munshi at their residence. Speaking on the occasion, Kulapati said that theirs was a pilgrimage not merely of religious purpose but also of exploration into the rich and ancient culture of India in its infinite variety and development projects. He wished them a happy, purposeful journey and added that the Yatriks were "ambassadors of Indian Culture".

The morning function commenced with Ganapati Homa. This was followed by Vedic invocation by Acharya Venkateswara Dikshitar and prayers and devotional songs by the famous musician Sri P. D. Jalota and the rendering of Adya Sankaracs "Nirvana Shatka" hymn by Acharya Bhaishankar Purohit.

On behalf of the Yatriks, Sri thanked the Bhavan for arrangi Yatra.

VEDA DHARMA SASTRA PA LANA SABHA

THE Fifth Sammelan of Veda D Sastra Paripalana Sabha of K konam was held at Madras from to the 12th of last month. As is known, this Sammelan is he the purpose of propagating the of Hinduism among the A Authentic exponents like Sri K subramania Aiyar, Hon. General S tary of the Madras Kendra of the ratiya Vidya Bhavan, Sri Som Sarma, Sri R. Balasubramanya S gal and others participated. The explained were, among other greatness of Gayatri, the mea certain Vedic passages, the ma of *Sandhya* worship, *mantras* r to Hindu marriages, etc. There Vedic chants on all days.

ENCYCLOPAEDIA OF INDIAN LOSOPHIES

DR. B. N. K. SHARMA, Head Department of Sanskrit of the R College, Bombay, has been invi accept the post of Editor of the posed volume on *Dvaita* Philo which will form the 13th volu *The Encyclopaedia of Indian Ph phies*, a mammoth project under by the American Institute of I Studies.

Prof. Sharma will do research this assignment at the headquart the Encyclopaedia at Poona fo periods and a conference of Indian Editors is planned to be there in May after colleges are for the summer vacation.

The Bharatiya Vidya Bhavan published some of the learned sor's works and the readers *Journal* have had the benefit book reviews in its issues. The *Jo* wishes the Professor every succe his new undertaking.

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OUR BOOK SHELF

YS ON LITERATURE AND AS. By John Wain. Published by millan & Co. Ltd., London. 270 + xi. Price: 30s.

AIN is popularly (though, as he s in his *Answer to a Letter* e, erroneously) classed with the d "angry young men"; in any e is young no more, nor is he s ever) a particularly "angry" There are times when he is angry, so many others are angry; but t as though his anger forever like Bardolph's nose.

novelist, teacher of English re, critic—Mr. Wain is for "all ! The present collection—like similar collections—is but a mis-, not a book; we are interested bt in the "themes" discussed, e are even more interested in the himself, his attitudes, his sensi- his predilections,—in a word, in rsonality'.

principal merit of Mr. Wain as a s that he is a man of the centre, g extreme "gush" (so charac- of merely popular literary sm) and the heaviness of most new criticism". Another way of it would be, perhaps, to call "independent" critic, not affi- to a coterie or a school that together for both defensive and e purposes.

s good words to say about Eliot and Wilson as critics, and il Connolly also, but he is [illegible]fiably, on the whole) Blackmur. He is illuminating on Johnson, Byron, Hopkins, and on s *Little Dorrit;* he likes Orwell right reasons), but is not at usiastic about the best-selling of Betjeman, While he writes gly, he avoids the shrill notes castigator or the prophet. At its s criticism gives light as well as

The opening essay on *The Conflict of Forms in Contemporary English Literature* and the lecture on *The Mind of Shakespeare* are more ambitious and merit closer study than several of the other pieces. The former concludes on the hopeful note that, notwithstanding the havoc being achieved by the parasites, the apologists of "isms", the propagandist lions in the literary sheep's clothing, contemporary English literature is "abundant, inventive, original and interesting". In the Shakespeare lecture, although Mr. Wain does his best and talks with knowledge and perceptiveness, he is no more able to pluck the heart of the mystery than others before him had been.

In the essay on *Education: For Assent or Dissent?* Mr. Wain lucidly and persuasively makes a plea for a permissive (as against a coercive) system of education. Education should "launch people on a lifetime of original and developing thought", not try (as a totalitarian or centrally over-planned system would) to "process them". The warning is pertinent and most timely.

In the last essay, *A Visit to India*, Mr. Wain has set down his impressions without extenuation and without malice. He likes many things, he is scandalised by many others; but he is not quick to *judge*—he realises that India is too big to be summed up by trite generalisations.

Altogether a fine collection,—to lose oneself in for a few hours, to disagree with and to argue about, and to take up again later on.

—*Dr. K. R. Srinivasa Iyengar*

GANDHIJI'S DISCOVERY OF RELIGION. By N. A. Nikam. Published by Bharatiya Vidya Bhavan, Bombay-7. pp. 78. Price: Re. 1/-.

THE volume under review is a diligent and earnest attempt at a philosophical study and exposition of Mahatma Gandhi's writings by one of our veteran professors of Philosophy. The book is the text of the three lectures delivered by the author before the All-India P.E.N. Organisation, Bombay, and The Indian Institute of World Culture, Bangalore.

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The author points out, with the support of ample citations from Gandhiji's writings, that Gandhiji's conception of religion is "an inward awakening, and is awakened living." It is different from the current orthodoxies of the day, and represents the perennial philosophy of the Upanishads and the *Gita*. Prof. Nikam throws light on the Gandhian concept of *Truth* and *God* and its relation to *ahimsa*.

He answers the critics of Hinduism, who hold that Indian ethic is world-negating and unethical. The desire to do good to all and feel the *sarvaatmabhaava* is not possible without the experience of the fundamental oneness of reality. Gandhiji's life and philosophy are summarised best in the words of G. V. Mehta: "He tried to proclaim the verities of religion by living them—not by precept but by practice—such ancient but vital verities as truthfulness, compassion, social justice, tolerance and, above all, love." This neat little book is a valuable philosophical introduction to the study of Gandhiji's thought.

—*Dr. P. Nagaraja Rao*

SAMAGRA SAVARKAR WANGMAYA (Swatantrayaveer Savarkar)—A Guide to Indian Revolutionary Movement, Vol. V. Published by Maharashtra Prantik Hindu Sabha, Tilak Smarak Mandir, Sadashiv Peth, Poona-2. pp. 492. Price: Rs. 15/.

ONE may or may not agree with Veer Savarkar's politics, and frankly, few of us do. But no one can deny him the kind of burning patriotism that laughs at the hangman's noose or the firing squad and a sincerity of purpose that will not surrender its convictions even if burnt at the stake.

It was largely owing to his efforts that what was referred to rather contemptuously as the Indian Mutiny is now called the War of Independence. The book under review was the first effort to bring about this change.

The volume contains three parts and naturally enough the history of the War of Independence occupies the major portion. The second part is a sort of invocation to those who di the War. In the third, the letters Veer Savarkar wrote from the A mans to his brother are publishe

Even apart from the intrinsic va of the history, the story of its wri and its publication reads like a r by Dumas—but then the author's tire life also has the same note of ring-do.

The letters he wrote from the A mans to his brother are sure to fi place in the archives of the histor our freedom struggle. They are s ed with brotherly affection, m wisdom and a deep reverence for values that we of India have held through the ages. And as he allowed to write only one letter i year, they contain the distilled ess of his thoughts through 365 days.

The book is full of printing m but in the original preface by publishers of the translation mad 1909 they have made it clear with engaging arrogance of high purp that they are aware of the errors could not care less.

—K

TRUE FACTS ON NUMBERS. Lakshmidas. Published by Laks das, 92, Nangavaram Store, Te kulam P.O., Tiruchirapalli-2. pp. 112. Price: Rs. 10/-.

THE writer of the book under r states "Cheiro, the great master Numerology, has dealt with only root numbers..." We are amused t the writer why Cheiro ought to done more than that because he h designed his science that any can be ultimately reduced to of the nine root numbers. says "the science of numbers ancient and authoritative as any science and furthermore, it is (p. 12)". For the validity of wh writer has enunciated in his boo a very fine unassailable arg There are nine root numbers luckily there are nine planets. writer has had no difficulty in al each root number to each planet There are so many thi

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brought in without any relevance context that without the know- of the writer, it has become a potch. Eloquent reference to Sivananda (p. 47) is a bit out of and could have better been d. It has no significance except a propaganda value. The writer uch more still to achieve so far language is concerned. Sri Kas- P. Jagannathan says in his d to the book "He (the writer) a devotee of Sri Mahalakshmi, ain that those who seek his ce will be readily blessed by but is belied by the price of the

—*Dr. A. S. Gopani*

SANSKRIT-ENGLISH

SRI CHANDI. Translated by i Tattwananda. Published by N. B. Sen Gupta, 49 G, Russa Calcutta-33. Distributors: Ox- Book & Stationery Co., 17, Park t, Calcutta-16. pp. vi + 71 + 136. Price: Rs. 6.50.

ASATI occupies a predominant in the mystical sciences of the It is a part of the *Markandeya* and consists of seven hundred eulogising the power of the Goddess. Every syllable of it ged, it is claimed, with hidden e power, sufficient to ward off on earth and grant the desires devotee. Whenever there is an ng evil, individual or general, ger is looming large, its recita- ployed by the individual or s on a mass scale with a view peace and prosperity.

word "mystical" does not allow rational explanation. Thus, otha or the chanting of the ti is a matter of faith only and to realize the result for him- is sufficient to say that its g is resorted to very often by otees having faith in it as also who want to have their speci- es immediately granted. With tion is a daily practice. fourth and the eleventh chapters, there are eulogistic prayers offered to the Mother Goddess overflowing with natural grace and melodious diction. Pleasure derived from recitation, loud and correct, of these passages, is better experienced than imagined.

There is quite a big number of editions available but very few with a correct English rendering. The author has, indeed, done a signal service by accommodating in the book an English rendering, notes on some passages, explanations of allusions and a glossary to those who know English only. The text is printed in a very tiny type taxing to the eyes and on low quality paper. From this point of view and even otherwise, the price is very prohibitive.

—*Dr. A. S. Gopani*

KANNADA

SRI RAGHAVENDRA SWAMIGALU Published by Sri Parimala Samshodhan Prakashan Mandir, Nanjangudu (Mysore). pp. 166. Price: Rs. 1.50.

SRI RAGHAVENDRA SWAMI, a notable pontiff of the Madhva Tradition (17th century A.D.), was a remarkable combination of scholar, *yogin* and administrator. This short biography gives a satisfying picture of the birth of Venkanna preceded by auspicious visions to his parents, his upbringing, marriage and days of utter penury, his taking to *sannyas* under the name of Raghavendra—a name which was received for him by his Guru in dream—and assumption of the headship of the Pitha, his tours and contacts, his literary work and spiritual legacy. Among the various incidents recorded in the book bearing on the continued living influence of the Saint even after his *samadhi* is one notable happening relating to Sir Thomas Munro (p. 95).

It appears that the Government of the day had passed an order affecting the status of Mantralayagrama, the village which had been endowed to the Swami, where he was the Pontiff, by a local chief in. The Government wanted to assume ownership of the

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settlement. There was an outcry among the devotees and Sir Thomas, who was then the Settlement Officer, paid a visit to the spot for a fuller enquiry. Being a religious man himself, the officer removed his shoes and approached the *samadhi* hat in hand.

He stood there and all that his entourage saw was that he was talking to himself. On his return to his tent, he passed orders quashing the proposal to resume the endowment. What transpired was that as soon as Sir Thomas entered the sanctum, he saw the saint coming forward to meet him. "They conversed together for some time regarding the resumption, but though the saint was visible and audible to Munro, none of the others who were there could either see him or hear what he said." (Page 213, Chapter XV, *Madras Dt. Gazetteers*).

—*M. P. Pandit*

TELUGU

PRASANNA RAGHAVA NATYA PRABANDHAMU. By Bodducherla Chinna Thimmayya. Edited by Dr. B. Rama Raju. Published by Andhra Writers Association, Hyderabad-7. pp. 222. Price: Rs. 6/-.

THIS is a Telugu rendering of Jayadeva's Sanskrit drama, 'Prasanna Raghava' into Telugu verse. Dr. Rama Raju who has been evincing good interest in securing and publishing rare manuscripts, has been able to secure the manuscript of this book in Mahaboobnagar. He has edited the manuscript in a scholarly way, supplied the portions of the manuscript destroyed by white ants, and published it with the financial assistance of the Central Government. The editor has ably discussed in the introduction to the book, questions regarding the translator and his date, the method of translation, the important place of Natya Prabandha in Telugu literature and other interesting problems. Sanskrit drama entered into Telugu literature in three stages. In the first stage the Sanskrit drama rendered into Telugu as Kav the second stage while emphasis the *kavya* style, an attempt wa to retain the dramatic features play. In the third stage the S drama was rendered into Telug complete form. The present wo longs to the second stage. Apart the literary value of the work, important piece of literature throws light upon several forgot obscure chapters of the histo Andhra-desh. It gives us an of the Nandyala Kings and the conditions which existed then. are, of course, some commissio omissions in the editing of the which may be rectified in the nex tion. But it must be said to th of the editor that he has done very well. We may not also agre some of the conclusions draw opinions expressed by him introduction, yet the introduct very valuable and it provides m for further reflection.

—*Prof. A. C. Kamakshi*

BOOKS RECEIVED

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SMASANA-KURUKSHETRA (in di). By Kuvempu. Translat Pratapa Sudhakar. Publish Rajalakshmi Prakash Bangalore-10. Rs. 2.50 nP.

GREATER BOMBAY COMPANION. Published Public Relations Department cipal Corporation of Greater B Rs. 4.

THE SOIL OF GUJARAT A CONSERVATION (In Gujara Kantilal C. Patwa. Publish Prachya Vidya Mandir, M. S versity, Baroda. Rs. 2.30 nP.

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidy at Associated Advs. & Prs., Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: V. A.

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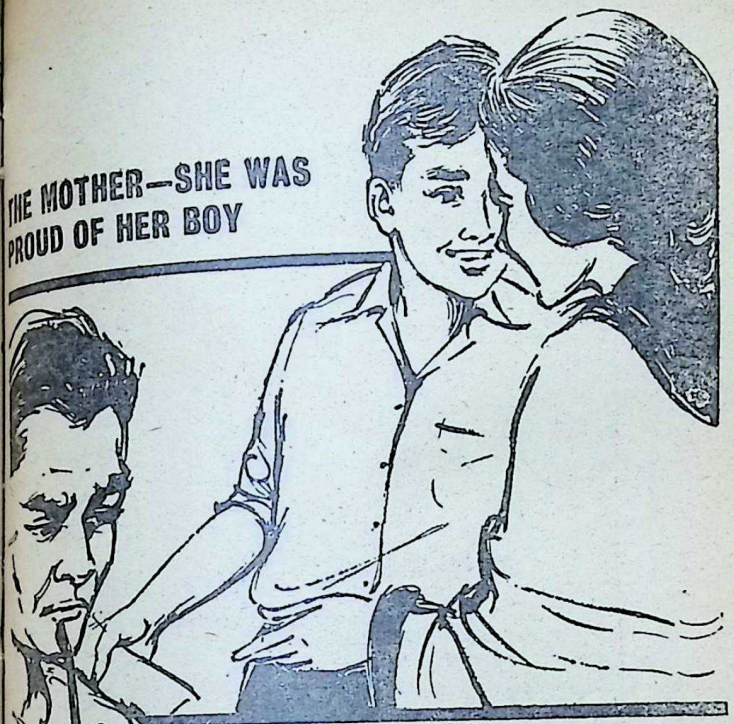

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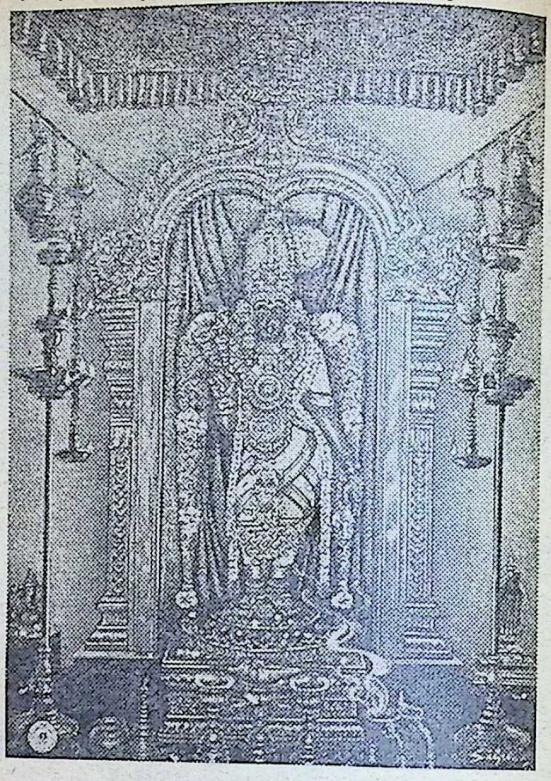

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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BHAVAN'S JOURNAL

RUKMINI-HARAN

यां वीक्ष्य ते नृपतय स्तदुदारहास ीडावलोकहृतचेतस उज्झितास्त्राः।।
पेतुः क्षितौगजरथाश्वगता विमूढा यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम् ।
सैवं शनैश्चलयती चलपद्मकोशौ प्राप्ति त । भगवतः प्रसमीक्षमाणा ।।
उत्सार्य वामकरजैरलकानपाङ्गैः प्राप्तान् ह्रियैक्षत नृपान् ददृशेऽच्युतं सा।
तां राजकन्यां रथमारुरूक्षतीं जहार कृष्णो द्विषतां समीक्षताम् ।।

Seeing Rukmini move with intent to show her beauty to Krishna, on the pretext of a Yatra, laughing loudly, looking around coyly, the kings assembled there became enamoured of her. Their missiles slipped from their fingers. Some swooned, others fell down from their mounts on steeds and elephants. Like a mobile bud, she slowly looked looking for Krishna. With her left hand she swept the overhanging hair from her forehead and saw through the corner of her eye the kings and found Achyuta. Even as the foes were looking on, Krishna carried her into his chariot and drove away!

—*Srimad Bhagavata*

[*See cover illustration*]

Vol. X, No. 15

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No. 303

KULAPATI'S LETTER
on Life, Literature & Culture

☆ SRI NANDA AND CORRUPTION

BHARATIYA VIDYA BHAVAN,
BOMBAY.

FEBRUARY 16, 1964

MY YOUNG FRIEND,

SRI G.L. NANDA is an honest man, a man with a religious outlook. He is dead earnest about rooting out corruption. He is in search of ways and means for doing it effectively.

There is no doubt that there is no greater threat to the nation's security, stability and progress than corruption which, unfortunately, has penetrated all ranks of our national life.

There is a general belief that if you prosecute a sufficient number of officers, corruption will be rooted out; if you frighten a sufficient number of businessmen by dire penalties, you can wipe out corruption. This will be nothing more than suppressing the symptoms, but not curing the disease.

The officer succumbs to temptations because he cannot, with the legitimate income at his disposal, live up to the expected standard of living and there is no moral atmosphere to deter him. He also wields enormous discretionary powers which can yield a bumper harvest without any effort.

The businessman has to carry on his business. One permit delayed for a few days would cost him lakhs of rupees and the refusal of a permit may mean loss of crores of rupees and a bribe, promptly given and cheerfully accepted, would save him from incurring these losses.

And again, there is no compulsive atmosphere which would indicate moral rectitude because the emphasis of the powers that be is on "higher standards of living" and not on "higher standards of conduct".

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The root causes of corruption are: ample discretionary powers in hands of the officers; next, the ainty that if the discretionary ers are not exercised in favour of usinessman promptly, he would r heavy losses.

ill Sri Nanda be able to fetter discretionary powers of the offi- I am afraid not. Will he be to ensure to the businessman that legitimate demands will be met mptly and honestly? I am afraid ill not be.

e might enforce penalties on caught red-handed and found y, but that will not stop corrup- Penalties have not stopped illicit bling nor illicit distilling; they ld only pile up prosecutions and up another avenue of enriching enforcement agencies.

Again, there is no atmospheric pres- to create conditions in which ruption would become disrepu- e, involving loss of prestige. The on is simple. It is the politicians create the atmosphere. It is the isters who create standards.

Mr. Ronald Wraith and Mr. Edgar pkins, in their book *Corruption in eloping Countries,* have an apt cription of the situation:

"It is frustrating to try to write, e's phrases wrapped in a cocoon ambiguity, about something hich everybody knows, which no ne dares openly to acknowledge, hich can rarely be proved and hich may lead to serious trouble one is in the least incautious.. hat can be said about corrup- ion among the mandarins and in he high places, can amount to no more than a few careful generalisations. Of corruption among the common or less gifted citizens, one may write a little more freely."

> **The time to guard against corruption and tyranny is before they shall have gotten hold of us. It is better to keep the wolf out of the fold than to trust to drawing his teeth and talons after he shall have entered.**
>
> **—Jefferson**

Are the Ministers generally above suspicion, absolutely above corruption? They may not actually take bribes, but they misuse their patronage; they favour persons who enrich their sons and nephews. They will raise moneys for party purposes in ways by no means straightforward.

The party machine to which they belong is notoriously corrupt. It seeks the aid of legislation in order to raise funds. It collects funds by every conceivable means.

When the Congress Ministers were collecting funds for the last General Elections, I asked a businessman why he paid large sums to the Congress Ministers just for the asking, while, in spite of his sympathy, he could give only a very small sum to the Swatantra Party. His reply was: "Mr. Munshi, if a dacoit enters your house at midnight and makes a demand, you will give all the ornaments of your wife. But when you go to a temple, you give only what you want to give". Comment is needless.

Whoever has analysed the official conveniences which a Congress candidate gets in any election, as against an independent or, for that matter, a member belonging to any of the

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Opposition parties? All the machinery will lead to a flutter in the dovecots.

of the Local Board, the Municipality and the Panchayat, is mobilised to support the Congress candidate. Is this not corruption?

The Congress sessions are held involving the expense of lakhs and lakhs of rupees. Who provides the money? Most of it comes from the States in some form or the other, and the rest, small sums apart, comes from contractors and other people who are not necessarily spontaneous in their loyalty to the Congress, but who have to seek favours from the Ministers in power.

And the essence of corruption, as I have said, is not merely the actual taking of money. As Ruskin has said:

> "The essence of lying is deception, not in words; a lie may be told by silence, by equivocation, by a glance of the eye attaching a peculiar significance to a sentence. All these kinds of lies are worse and baser by many degrees than a lie plainly worded".

There are only four ways open to Sri Nanda:

(1) To restrict the operation of the licence-permit-quota Raj, if not to abolish it as Rajaji would have it.

This he will not *dare* to do.

(2) To restrict the discretion of the officers to give permits and licences, by prescribing that they should hear all the applicants in the presence of others, write out their reasons for coming to a conclusion, and that their decisions should be subject to an administrative appellate tribunal.

This Sri Nanda will not be *able* do this in the present set-up of the ruling party.

(3) To set up the institution of an Ombudsman of the Scandinavian type with far-reaching powers

Sri Nanda will not be permitted to

(4) Or, to frankly accept the inevitable: Socialism-cum-corruption as the goal of the Government.

The atmosphere in which corruption would be considered disreputable as involving loss of prestige can only be created if the ruler upholds in his *personal* life the highest standards of honesty.

If the chastity of woman is to be upheld as the highest virtue, even Sri Ramachandra cannot afford his beloved Sita to be under a cloud of suspicion. If he obeys the call of personal relationship, he must step down from the throne. Likewise, no ruler can afford to be under suspicion of corruption.

The Ministers for the time being and the party in power must be accepted and acknowledged as above corruption before corruption can be rooted out. To achieve this end, the ruling class must *change* their way of life; they must *practise* what they preach.

If Sri Nanda is in earnest, he might start applying his mind to tackle the problem at the source. Nothing can be set right till that is done fearlessly.

Yours sincerely,

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GOOD ACT

PROPHET MOHAMMED

GOD saith: Whoso doth one good act, for him are ten rewards, and I also give more to whomsoever I will; and whoso doth ill, its retaliation is equal to it, or else I forgive him; and he who seeketh to approach me one cubit, I will seek to approach him two fathoms; and he who walketh towards me, I will run towards him; and he who cometh before me with the earth full of sins, but joineth no partner to me, I will come before him with an equal fund of forgiveness.

There are seven people whom God will draw under His own shadow, on that Day when there will be no other shadow: one a just king; another, who hath employed himself in devotion from his youth; the third, who fixeth his heart on the Mosque till he return to it; the fourth, two men whose friendship is to please God, whether together or separate; the fifth, a man who remembereth God when he is alone, and weepeth; the sixth, a man who is tempted by a rich and beautiful woman, and saith, Verily I fear God! the seventh, a man who hath given alms and concealed it, so that his left hand knoweth not what his right hand doeth.

The most excellent of all actions is to befriend any one on God's account, and to be at enmity with whosoever is the enemy of God.

Verily ye are in an age in which if ye abandon one-tenth of what is ordered, ye will be ruined. After this, a time will come when he who shall observe one-tenth of what is now ordered will be redeemed.

[From: Bhavan's Immortal Words]

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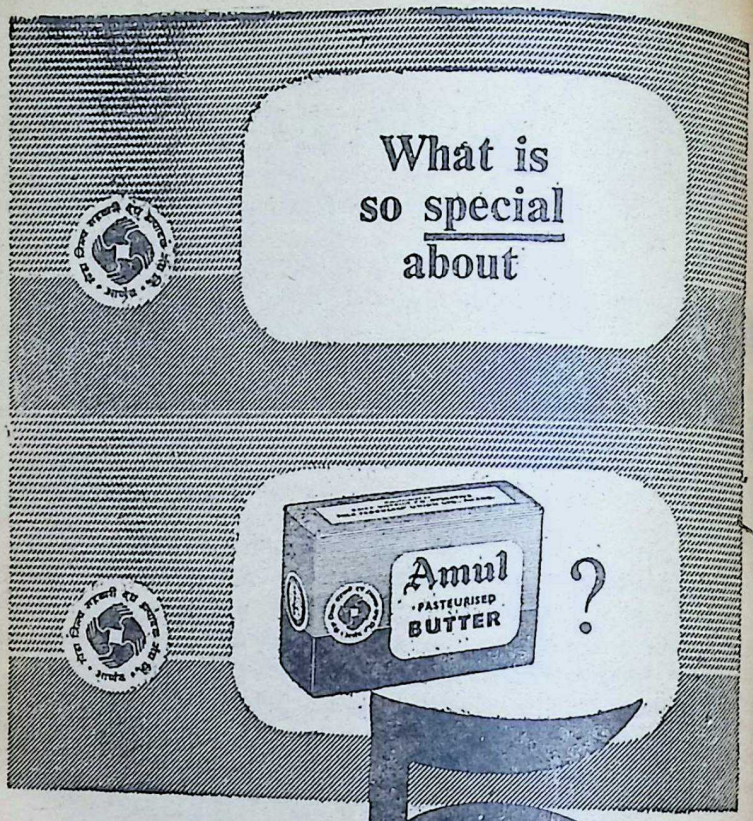

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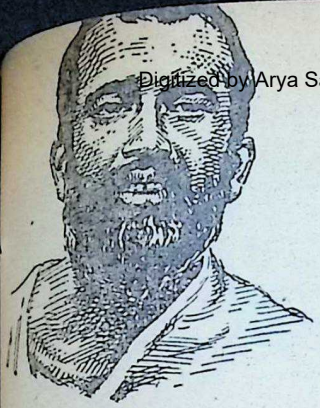

This is Sri Ramakrishna's Message:

Don't care for doctrines, don't care for dogmas; they count for little compared to the essence of existence in each man which is spirituality and the more this is developed in a man, the more powerful is he for good. Be spiritual and realize truth for yourself.

—Vivekananda

hana for the Householder

Sri Ramakrishna Paramahamsa

h 15 is the Paramahamsa's 129th day]

r is permissible to earn to maintain a religious family. You may to increase your income, but in an est way. The goal of life is not earning of money, but service of d. Money is not harmful if it is ted to the service of God.

Do all your duties, but keep your d on God. Live with all—with e and children, father and mother serve them. Treat them as if they e very dear to you, but know in r heart of hearts that they don't ng to you.

A maid-servant in the house of a man performs all the household ks, but her thoughts are fixed on r own home in her native village. e brings up her master's children if they were her own. She speaks them as 'my Rama' or 'my Hari'. t in her own mind she knows very l that they do not belong to her at

The tortoise moves about in the er. But can you guess where her ghts are? There on the bank where her eggs are lying. Do all your duties in the world, but keep your mind on God.

Perform your duties in an unselfish spirit. Always perform your duties without desiring any result. All without exception, perform work. Even to chant the name and glories of God is work, as is the meditation of non-dualist, 'I AM HE'. Breathing is also an activity. There is no way of renouncing work altogether. So do your work, but surrender the results to God.

Whenever you have leisure, go into solitude for a day or two. At that time don't have any relations with the outside world and don't hold any conversations with worldly people on worldly affairs. You must live either in solitude or in the company of holy men. One should weep for God. When the impurities of the mind are thus washed away, one realizes God.

The mind is like a magnet. The needle cannot be united with the magnet unless it is free from mud. Tears wash the mud, which is nothing but lust, anger, greed and other evil tendencies and the inclination to worldly enjoyments as well. As soon as the mud is washed away, the magnet attracts the needle, that is to say, man realizes God.

Only the pure in heart see God.

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THE VISION OF RAMAKRISHNA

ONE day I saw that, through *samadhi*, my mind was soaring high by a luminous path. Going beyond the gross world studded with sun, moon, and stars, it entered into the subtle world of ideas. As it ascended higher and higher, I found on both sides of the way ideal forms of gods and goddesses. It came gradually to the last extremity of that region. There, a luminous barrier separated the sphere of relative existence from that of the Absolute. Leaping over that fence, the mind entered by degrees the realm of the Absolute. I saw that there was no person or thing having a form. As if afraid to enter there, even the gods and goddesses, possessing heavenly bodies, exercised their authority over realms far below. But the very next moment I saw seven wise *rishis* (sages), having bodies of divine light, seated there in *samadhi*. I felt that, in virtue and knowledge, love and renunciation, they had excelled even the gods and goddesses, what to speak of human beings. Lost in admiration, I was reflecting on their greatness when I saw a portion of that undifferentiated luminous region condense into the form of a divine Child. Coming down to one of those *rishis* and throwing Its soft and delicate arms round his neck, It embraced him and afterwards, calling him with Its ambrosial words, sweeter than the music of the *veena*, made great efforts to wake him up from *samadhi*. The *rishi* woke from *samadhi* at the delicate and loving touch and looked on at that wonderful Child with half-shut eyes, free from winking. Seeking his bright face, full of delight, I thought that the Child was the treasure of his heart—their familiarity was of eternity. The extraordinary divine Child then expressed infinite joy and said to him: "I am going; you, too, must come with me." The *rishi* said nothing at that request, but his loving eyes expressed his hearty assent. Afterwards, looking on the Child with loving eyes for some time, he entered again into *samadhi*. Astonished, then I saw a fragment of his body and mind come down to the earth along the reverse path. Hardly had I seen Narendra* for the first time, when I knew that he was that *rishi*.

[Courtesy: *Prabuddha Bharata*]

* Swami Vivekananda's former name.

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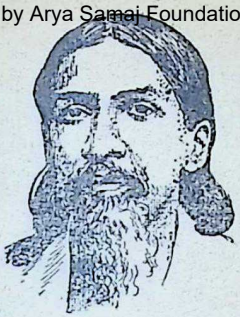

Sri Aurobindo on

Spiritual Nationalism

HAT is Nationalism? Nationalism is not a mere political ...mme; nationalism is a religion ...as come from God; National... a creed which you shall have ....

...you are going to be a na..., if you are going to assent ...s religion of nationalism, you ...do it in the religious spirit. You ...remember that you are the in...nts of God.

...work of national emancipation ...great and holy *yajna* of which ...t, Swadeshi, National Educa... ...and every other activity, great ...mall, are only major or minor ...

...rty is the fruit we seek from the ...e and the Motherland the god... ...to whom we offer it; into the ...leaping tongues of the fire of the ... we must offer all that we are ...all that we have, feeding the fire ...with our blood and lives and ...ess of our nearest and dear-est; for the Motherland is a goddess who loves not a maimed and imperfect sacrifice, and freedom was never won from the gods by a grudging giver.

If any reservation mars the completeness of our self-abandonment, if any bargaining abridges the fullness of the sacrifice, if any doubt mars the strength of our faith and enthusiasm, if any thought of self pollutes the sanctity of our love, then the Mother will not be satisfied and will continue to withhold her presence.

What is our mother country? It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty *Shakti,* composed of all the *Shaktis* of all the millions of units that make up the nation, just as *Bhawani Mahisha Mardini* sprang into being from the *Shakti* of all the millions of gods assembled in one mass of force and welded into unity. The *Shakti* we call in India, *Bhawani Bharati,* is the living unity of the

Collated from his writings. Courtesy: *Sri Aurobindo Ashram.*

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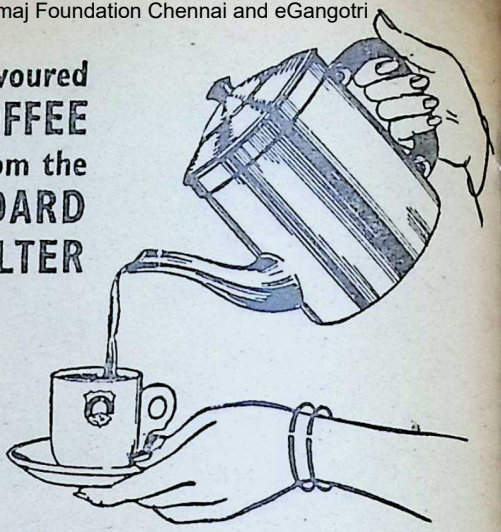

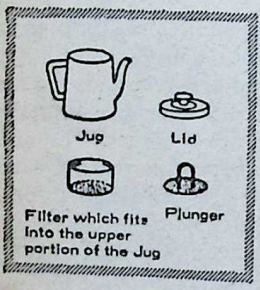

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of three hundred million

not till the motherland reveals to the eye of the mind as more than a sketch of a mass of individuals, it is she takes shape as a great and Maternal Power in a form that can dominate the mind the heart, that these petty hopes vanish in the all-absorbed passion for the Mother and voice, and the patriotism that miracles and saves a doomed is born.

cognize no political object of except the divinity in our land, no present object of politics endeavour except liberty, and no or action as politically good except as it truly helps or our progress towards national nation.

are times in a nation's history when Providence places before work, one aim, to which everything else, however high and noble in has to be sacrificed. Such a time arrived for our Motherland nothing is dearer than her service when everything else is to be used to that end. If you will study, for her sake; train yourselves and mind and soul for her service. You will earn your living that may live for her sake.

will go abroad to foreign lands you may bring back knowledge which you may do service to her. that she may prosper. Suffer she may rejoice. All is contained that one single advice.

Nationalism is a religion that has come from God.... It has not been crushed. It is not going to be crushed. Nationalism survives in the strength of God and it is not possible to crush it, whatever weapons are brought against it. Nationalism is immortal, Nationalism cannot die, because it is no human thing, it is God who is working.

Love has a place in politics, but it is the love of one's country, for one's countrymen, for the glory, greatness and happiness of the race, the divine *ananda* of self-immolation for one's fellows, the ecstasy of relieving their sufferings, the joy of seeing one's blood flow for country and freedom, the bliss of union in death with the fathers of the race.

The feeling of almost physical delight in the touch of the mother-soil, of the winds that blow from Indian seas, of the rivers that stream from Indian hills, in the hearing of Indian speech, music, poetry, in the familiar sights, sounds, habits, dress, manners of our Indian life, this is the physical root of that love.

The pride in our past, the pain of our present, the passion for the future are its trunk and branches.

Self-sacrifice and self-forgetfulness, great service, high endurance for the country are its fruit.

And the sap which keeps it alive is the realization of the Motherhood of God in the country, the vision of the Mother, the perpetual contemplation, adoration and service of the Mother.

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By observing Dharma, one's Artha and Kama are automatically fulfilled. Why, then, should anyone fail to follow Dharma?

Of these three, however, Dharma certainly has to be preferred; for, by practising Dharma alone men distinguish themselves from animals. Without Dharma man is little better than the beast.

—Bhagavan Veda Vyasa

C. RAJAGOPALACHA

THE STATE OF DENMARK

AS a sequel to the Kennedy tragedy, there was a lot of talk in Europe, and in America also, about weaknesses in the American character. Good men were disturbed over the spirit of irresponsibility and violence spreading among the young, which was disclosed but not exhausted by the Dallas tragedy. There was a feeling that the crime was the result of something wrong in society, in education and the way of life, and that not only Oswald or someone else, but all American society was guilty of the crime to which Kennedy became victim. Attempts are made, on the other hand, to belittle this collective self-implication, on the ground that there is as much violence elsewhere as in the U.S. But the explicatory arguments do not come with conviction even from those who tender them. They feel that there is something rotten in the State of Denmark. 'Denmark' may no doubt be extended to cover other civilized countries also, but the irresponsibility and the v ence, of which the Kennedy ass nation was a tragic symptom, ca be ignored by merely spreadin over the world.

Even before the Kennedy ass nation, there had been an extrac nary amount of self-directed critic of American culture in cufrently p duced books in U.S.A., not all which was morbidity or sheer liter exercise. Stanley Edgar Hyman viewing Jules Henry's *Culture Aga Man* condemns the book as cr savage and hysterical but says t despite its faults, its basic content is right, viz., that American cul is deranged. It is not American c ture alone but, it seems, what is ca modern civilization should halt a reflect.

People resist arguments that go the root and question the fundam tals of what they have so long thusiastically adopted. The failu of communist production are righ

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by Western analysis to the mental error of expecting work application without providing terest for those engaged in the but the dictators of socialist ies will not admit this as an ex- ion for failures, because it strike at the root of their gy. The failure odern civiliza- o produce self- must be trac- milarly to its ause, even if analysis should at the root of we call progress rosperity. What eem to be pro- decides the kind ucation we give e young, what we place before for shaping thought and action, and how we up the wonderful instrument mind in the growing genera- f young men and women. There mething radically wrong some- in all these matters, if a man d and so important to the world e late President of the United should be the target of such skill of murder—and with so ause! Are we training young e to become civilized or are we wholly the wrong way? The ion is not only for America and atrists. It is a question for all peoples of the world and leaders ilization who are running in the course, competing in speed one another. We are slowly but surely abolishing religion and conscience and elevating mammon to the throne. We reap what we sow.

We must then look well into the whole matter, what seed we are sowing, what fertilizers we are using, and everything else. We cannot deny the soul without bringing up a young generation to wander aimlessly in the dark. The intensity of our pursuit of material things has reached a pitch that amounts to a denial of the soul. The young mind asks itself: why should I restrain myself? Why should I do this or refrain from that? Why should I wait? Why must I live? Why should that fellow live? We furnish no answer, and purposelessness of life, impatience of all difficulties, and total surrender to animal appetites must result from denying the existence of a soul to govern the hungry and gluttonous body which we have to carry. So have the Seers said in the Upanishads of India. It is easy to cast away the soul. It is only an abstract entity; it has no mass; it is nothing weighable and measurable; so we discard it in favour of success, in favour of acquiring dollars or rupees—in favour of appetite. When we throw the soul away, terrible consequences follow. We lose purpose in life and grope in total darkness.

We search for causes which will not compel us to admit our error or

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....whatever failure or disaster may overtake the nation, if our people and in particular our youth keep their souls clean, free from the taint of falsehood and deceit, and will be ready to lose anything to save their character, all will be well, in spite of any error in policy or administration in Delhi or elsewhere....

our established course, while the blished course is the cause of we deplore. It is well—and it is eful—that we at least deplore. should explore and understand e still we are sensitive enough to ore, and do the needful. The soul be effectively and convincingly ed, and made to re-habit the . The spirited horses to which body-chariot is yoked must be ed back and controlled. Other- they will drag the chariot out of road and into the abyss on either It is not a question for Ame- only but for all those, in all parts he world, who are busying them- s with attaining progress and perity and family planning and inal output and per capita income. society cannot be governed by reason. This has become more more apparent and, if civiliza- has to be saved, an opposite trend, eturn trend towards religion, as nbee predicted in a speech in nburgh, must develop out of this ppointment of the hopes of the teenth century based on pure rea- In the absence of a religious d, the consequence will be a re- se to the alternative of the neo- ion of State-ownership and dic- -worship, the crude and unalloy- pursuit of prosperity and the satis- ion of the senses, depending for necessary restraint on the restric- s imposed by the violent arm of State. As long as religion domi- d spiritual and social life, moral ards were an integral part of n, as an eminent writer has ob- served, these standards lose their absolute character and are reduced to the nature of rules devised by men for the good of society, they become a subject of reasoning, speculation and dispute, until finally their value comes to be altogether questioned. One of the glaring symptoms of this degeneration is the alluring and provocative aspects of sex more openly and more frequently depicted in magazines and advertisements, and the increased and unabashed inclusion of lust and pornography in literature.

I attack the policies of the present Government of Delhi incessantly and daily hurl bitter criticism at Jawaharlal Nehru. But all of us, on either side of the battle line, are of one opinion, that whatever failure or disaster may overtake the nation, if our people and in particular our youth keep their souls clean, free from the taint of falsehood and deceit, and will be ready to lose anything to save their character, all will be well, in spite of any error in policy or administration in Delhi or elsewhere. And we are all agreed also that, on the other hand, if this be not ensured, nothing, no policy, no administrative efficiency, will save us. Will our youth rise to this true summit of patriotism and make an iron resolve in their hearts as Vivekananda would have them do, that they shall scorn dishonesty, deceit and meanness, and cherish purity of conduct as a holy offering to the motherland?

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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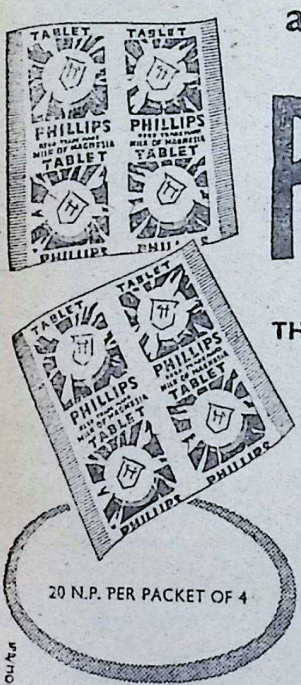

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AMA RAJYA

s political aspect

SATYA NARAYAN SINHA

AMA CHARIT MANAS of Tulsidas is an epitome of the n way of life. It takes an in- ted view of society and portrays nter-relation between the indi- l, family, society and the nation. s in this respect that the Rama rit Manas surpasses the *Raghu-* of Kalidas, the *Ramayana* of miki, the *Uttar Rama Charit* of avabhuti and other Rama epics. re was no dearth of poets and s before Tulsidas, but it is his al distinction that he painted a as the very embodiment of the l king, the upholder of righteous- and the loving father of his people, prepared to give up his near- est and dearest for their sake.

Tulsidas lived and wrote in a period of great political, social and religious turmoil. Political power had passed from the hands of the Hindus. Dis- pirited and disheartened, they had turned to the solace of religion and a mighty wave of religious revival and devotion swept over the land. It was in this period that Ramanand and Vallabhacharya resuscitated the an- cient Bhagwat creed of love for a personal god, and Kabir and Surdas were the great singers of this Bhakti movement. Muslim Sufis like Kutban and Jayasi enshrined in their epics the philosophical ideals of Sufism, born of the inter-action of Islam and Hinduism. But it was given only to Tulsidas to paint Rama not only as the incarnation of God on earth, but also as the ideal king and the ideal man, the embodiment of all kingly and human virtues, the dutiful son, the loving brother, the faithful hus- band, the friend of the poor and the oppressed and the stern ascetic ruler prepared to sacrifice all on the altar of duty. This glowing ideal presented in the stirring words of Tulsidas, re- vived the drooping spirit of the nation and infused a new hope into their hearts and gave them an exalted ideal to live and die for.

Tulsidas proclaimed, that in His in- finite compassion for suffering hu- manity, the Supreme Being descend- ed to earth as the incarnation of Rama, and set forth an ideal of hu- man conduct which, if followed, sus- tains society and brings salvation to erring humanity. Tulsidas never for- gets to emphasise and exalt this hu man aspect of Rama over his godli- hood. His Rama, as he never tires

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of pointing out, was the sustainer of society, upholder of righteousness and the unflinching follower of the call of duty.

Tulsidas weaves skilfully the epic tale of Rama, to emphasise this human aspect of his personality. Every episode of his heroic career builds up this picture. Hardly have the royal pair, Rama and Lakshman, crossed the threshold of boyhood than they accompany the sage Vishwamitra to his hermitage to destroy the wicked demons, who oppressed the peaceful ascetics and disturbed their devotions. There was no necessity for the young princes to go out with the sage themselves. They could have sent a mighty army to destroy the demons but they preferred to tackle this arduous task unaided, because they relied on their mighty arms and on the willing co-operation of the common people, the humble dwellers of villages and forests.

But Rama could not command their allegiance unless he could show himself worthy of it and this he did in full measure by proving his prowess, by breaking the mighty bow of Janak and winning the fair hand of Sita, in a manly contest against the flower of Indian chivalry of the age.

But this was only a test of physical prowess, the greater test was yet to come, the test of his moral integrity and spirit of self-sacrifice, when he cheerfully gave up his claim to the throne of Ayodhya and accepted fourteen years' exile to the forest, in order to honour the word his kingly father had given to his favourite queen. While his father Dasarath was thrown into great anguish and sorrow, Rama was entirely unmoved. He re lised that he was offering this sacri not only for the honour of his fat but also to save the kingdom fro ruinous fratricidal struggle for cession. He had sufficient stren to seize the throne but he could have won the regard of the peo or inspired his brothers with the s spirit of sacrifice and fraternal l if he had done so. It was perh due to this act of great self-de and sacrifice that Bharat rejected throne which his mother had secur for him and preferred to look af the affairs of the Government duri Rama's absence, as his regent a trustee.

There is another aspect to this s exile. Kings used to go to forests hunting, accompanied by a large tinue, but Rama preferred to en the forest alone on foot, accompani only by his beloved wife and broth making friends with the denizens the forest, cultivating acquaintan with the birds, and animals and w the trees and creepers. For years went from one forest settlement the other, accepting cheerfully t humble fare which the simple abo gines could offer and giving the succour against the oppressing Ra shasas. He mixed with the forest fol ate the pre-tasted wild berries offer by Shabari and won the hearts the wild folk of the forest, who pr ved his true friends in adversity.

He challenged the entrenched mig of the mightiest tyrant of the age, w had all the engines of war at his com mand, while he himself could rely nothing else than righteousness his cause and the undying devotion

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ll-armed and humble tribes of the st. He did not forsake humanity in war. He could have gained throne of Lanka after destroying might of the tyrant Ravana, but he not made of the stuff of aggress- and land-grabbers. He showed the true hero is magnanimous in ry and does not seek to humble defeated foes. After slaying Ra- in single combat, he gave him a ly funeral and bestowed his thro- on his brother Vibhishana, for he ot seek territorial gains. His mis- was to destroy tyranny and suc- the oppressed.

fter fulfilling his sacred mission of loying oppression and tyranny by using in the people the spirit of teousness, he ushered in a glorious ter in Indian history—nay the his- of the world. He brought in the den age of Rama Rajya, the like of ch the world has never seen. Dha- or righteousness ruled supreme, ple gave up hatred and ill-will and owed their avocations in peace honesty, there was no distinction high and low, the earth gave bum- harvests, the trees gave forth in ty, the rivers flowed with life-giving waters, even the birds and animals gave up enmity and the lion and the lamb lived together.

Rama ruled not only over the earth but also over the hearts of his people. For in the immortal words of Tulsidas he followed the maxim: "If people are unhappy, verily the ruler deserves hell."

There was complete freedom of speech to the people in Rama Rajya. They could freely criticise even his personal affairs. Even an humble washerman had the temerity to cast doubt on the chastity of Sita and there could be no greater tribute to a king's solicitude for the sentiments of his people than that Rama banished his beloved wife, the faithful companion of his wanderings, into exile. In Rama Rajya everybody was free to follow his faith and Tulsidas has graphically painted in his immortal poem the ideal of universal brotherhood.

This was the exalted ideal of Rama Rajya which captivated the heart of Mahatma Gandhi, the Father of our nation. It was on this ideal that he based his concept of Swarajya and a better ideal for Government could hardly be imagined.

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True culture involves an earnest effort to elevate the inner self by subduing the animal in man through tested **saadhanas** *expounded in our scriptures*

THE CASE FOR A CULTURE-ORIENTED EDUCATION

S. SATCHIDANANDAM PILLAI

THE question of culture is of vital interest to the youth of India. The deep significance of true culture does not seem to be sufficiently realised in our educational institutions and in public life. Count Keyserling, writing about the meaning of culture, says: "The very term 'culture' is derived from the Latin agriculture—tilling the soil in order that something may grow. And, in its use to denote the state of a human being, it means the cultivation and growth of the human being, the transformation of the uncultivated into cultivated humanity."

It will be interesting to note here the views of a few more great thinkers on this subject:

"The highest purpose of intellectual cultivation is to give a man perfect knowledge and mastery of his own inner self."—*Novalis*

"It matters little whether a man be mathematically or philologically or artistically cultivated, so he be but cultivated."—*Goethe*

"Culture is to know the best that has been said and thought in the world."—*Matthew Arnold*

"Culture may be defined as the hospitality of the mind—a new dimension of the mind."—*Dr. S. Radhakrishnan*

Unfortunately, education as ordinarily understood and pursued in actual practice today, does not necessarily mean development of character or culture. It provides no urge to strive in stages to get a vision, in however small a measure, of the ultimate and all-comprehending Reality which is at once immanent and transcendent. The plan and purpose of the Universe and of our own life on earth, are rarely, if ever, thought of.

True culture involves an understanding of these vital matters, an earnest effort to elevate the inner self by subduing the animal in man through tested *saadhanas* expounded in our scriptures, and practised, generation after generation, by the enlightened souls of our Bharat.

Education without attempt at such culture is of very little value. The object of education has been expressed thus in one line in the Tamil grammar *Nannul* by Pavanandi Munivar:

Aram, porul, inbum, veedu adaithal nool

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e fruit of the study of books is achievement of *dharma, artha,* and *moksha.* This is the end ue culture as well.

e following observations of Ald- Huxley in *The Perennial Philo-* y may also be noted: "In Russia, ature, Art and Science have me the three persons of ew humanistic Trinity. Nor the cult of culture confined e Soviet Union. It is practi- by a majority of intellectuals in capitalist democracies. But, alas, cine and self-expression will not e the problems of education, nor lassics and the Hundred Best ks."

e following criticism of education made more than two and a half uries ago; but it is as relevant to- as it was in the seventeenth cen-

He knoweth nothing as he ought know, who thinks he knoweth any- g without seeing its place and the er how it relates to God, angels men, and to all the creatures on , Heaven and Hell, Time and nity"—*Thomas Traherne*

Thus, culture is intimately con- ed with true religion and spirit- y. Love of God shown in carry- out His Will and love for fellow gs are the true marks of both.

n observation made by our rever- President of India on religion may be noted in this connection: "It me that our people realised that gion does not consist in mere aphysical speculations or obser- ce of certain ceremonies, but is ate of illumination and fulfilment ignorance by wisdom and a state of enlightenment. It is also a way of life. A truly religious man will not discriminate between man and man."

Our cultured forefathers led a life of plain living and high thinking. The following glowing tributes paid to our country and to our ancient literature by such a reputed scholar as Max Muller may stir in our hearts a sense of responsibility to deserve such praise in the present and in the future:

"If one would ask me under what sky the human mind has most fully developed its precious gifts, has scrutinised most profoundly the greatest problems of life, and has, at least for some, provided solutions which deserve to be admired even by those who have studied Plato and Kant, I would indicate India.

"And if one would ask me which literature would give us back (us Europeans who have been exclusively fed on Greek and Roman thoughts, and on that of a Semitic race) the necessary equilibrium in order to make our inner life more perfect, more comprehensive, more universal, in short, more human, a life not only for this life, but for transformed and eternal life, once again, I would indicate India."*

Do modern Hindus continue to deserve fully the above tributes paid to their ancestors? Hinduism is certainly still alive. But all is not well with us. Though temple-worship, rites and ceremonies and pilgrimages are continued, their inner significance is not well explained to the masses. What is more alarming is the moral decadence that has crept in.

**The Cultural Heritage of India,* Vol. 4, p. 28

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Adulteration of foodstuffs on a large scale, manufacture and sale of spurious drugs, the frequent complaints of corruption and similar weaknesses in society will prove most dangerous to our culture, religion and social life. It is heartening to note that our Government is taking vigorous steps to eradicate these evils. It is the duty of all well-wishers of our country to co-operate with the Government earnestly in its endeavours in this direction.

In all the educational institutions in our country an important place should be given to moral instruction and to the teaching of universal religion according to a well-thought-out syllabus. Our Government is reported to be considering the question of giving effect to the Sri Prakasa Committee's Report and other representations with a similar aim. Our Prime Minister has said rightly that technology should be based on spiritual foundations.

Music, dance and drama, paintings and sculpture must also create an elevating spiritual atmosphere and not merely pander to the senses. It is to be hoped that the following cardinal virtues will be inculcated in the lives of all the present and future generations by suitable means:

(1) Truthfulness, (2) purity ... body and mind, (3) continence, (... non-violence, (5) self-control, (... honesty in thought, word and de... (7) detachment, (8) simplicity, (... fortitude and courage, (10) study ... the holy scriptures, (11) religio... worship and (12) service to all hum... and other living beings.

These will constitute the basis ... culture, and on this foundation ... be laid the four paths to liberatio... Cultural progress will flower as re... gious progress, and this will matur... into spiritual progress.

As Count Arnold Keyserling sa... *"Culture is essential;* it means th... canalisation and concretization of t... aspirations which are fundamental... the same for every human bein... However, only then can culture b... come the harmonising factor of th... world, when its criteria are firm... established beyond national, ideo... gical or religious communities an... creeds. Today, we seem farther aw... from the fulfilment of such, an a... than in any historical period. Th... world ever seems to be at the brin... of total destruction. But neverthele... I believe that the establishment of ... world culture is the basical aim of t... New Age, and that we will live ... see its beginning."

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KRISHNAVATARA

K. M. MUNSHI

CHAPTER XL

Drupad's Dilemma

S the sixteen-day ceremonial proceeded, bringing the eleventh of the bright half of Pausha, the of the *swayamvara,* nearer, upadi became uneasy.

Every time she went up to the ace, she found that Kampilya was g transformed. Tents with gaily ering banners; chariots, elephants horses crowding the streets; ds of kings and princes arriving an air of festivity; the Ganga ered with numberless boats and es full of laughing, singing and ering men, women and children, ebrating her nuptials to come: all med to be enjoying—all but her-

Doubts continued to assail her. ld the *swayamvara* pass off husband who would fulfil the aim of her father's life? Was this a proper way of choosing a husband? Would a husband chosen in this way be loyal to her father? Would she have sufficient loyalty and charm to inspire her husband to redeem her father's pledge?

Her life and her father's aim in life, both were in the balance, she thought. Oppressed by this uncertainty as she was, she would have preferred to be left alone. But her days and half the nights were crowded. She had to take part in endless rituals after being decked out in a style befitting a royal bride. Elders, relatives and friends came to congratulate her in continuous succession. Emissaries of royal guests brought presents after they had been accepted by her father—presents which were in the nature of advance price paid for her, she thought.

She wished her father had announced to the guests the fact that a suitor would have to pass a severe test, fixed upon by Guru Sandipani, before she would marry him. So far they had been left under the impression that she was to choose the bridegroom in the open assembly after the suitors had exhibited their skill, each in the arms favoured by him.

The test, she knew, was going to be very stiff; perhaps no master bowman could pass it. Anyway she

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would not have been content with an easier test. She wanted to marry only the best bowman in Aryavarta.

Krishna's advice that the *swayamvara* would make her father the outstanding king in Aryavarta had almost come true. Certainly it would. But it would create enormous difficulties if no one was found equal to the test.

It was funny, thought Draupadi, how kings wanted wives only to help them to enter into political alliances. She laughed to herself—she was an exception. She was going to select her husband because she wanted him to serve her father's purpose.

Krishna stood in a class by himself. Though he called himself a cowherd, his nature was loftier than that of all the kings she knew. But he would not marry her, Draupadi, to serve her father's hatred. He had, however, kept his promise. He had brought to Kampilya all the famous Yadava chiefs who, led by Balaraama, Akrura and himself, were more impressive as men and warriors than most kings

From her balcony, she had seen the Yadavas when they came to greet her father on the steps of the palace. Balaraama was there, giant of a man, towering over other chiefs, carrying himself with dignity; Akrura, quiet, self-possessed, the image of elderly dignity, walking with deliberate steps; Yuyudhana Satyaki, son of Satyaka, tall, lithe and sinewy, graceful in body and noble of mien. Even among them Krishna stood out distinctive, radiating noble power, his skin shining with the deep-blue colour of the heavens, his peacock-feather waving gaily as ever, bearing himself with grace and simple dignity, his smile irresistible.

The Kuru Princes had also come —Duryodhana, Dushaasan and their brothers; the King of Anga, Karna the charioteer's handsome son; and Aswatthaama, the fierce-looking son of Dronaacharya. To see them come to seek her hand had annoyed her father very much and complicated things, though their coming had added importance to the occasion.

She had got up early that day, gone through the ceremonial bath with turmeric, saffron and musk, subjected herself to being decked out by friends in gold and glittering diamonds. Her long glossy hair had been woven into braids with flowers by expert flower-women. She was being got ready to play a goddess. And she had more than a suspicion that she looked every inch a goddess —majestic and radiant.

Then she had gone and prostrated herself at the feet of her father—the daily form of worship which she invariably performed in earnest since her childhood; to her, he was more than a god. At the time, she had felt distressed to see his face so grim, bearing the traces of unhappiness. Yes, he was very, very unhappy.

Then she and Dhristadyumna, her elder brother, had received Dushasan, the brother of Duryodhana, the Kuru Yuvaraj, who brought presents which in richness were beyond compare. He had been accompanied by a learned Brahman from the court of Hastinapur, who, as was the custom, eulogized the Crown Prince

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Kurus in an epic recital des- his lineage as well as his our, charm, high resolve and noble in a fulsome vein. He also sang praises of Karna, the heroic and rous master bowman in Arya- , and of the brave Aswatthaama, of Dronaacharya, at which she like turning away her head.

After the emissary had gone, ristadyumna had said: 'Krishna sudeva wants to bring to you Dur- hana's uncle, Shakuni, the Prince Gaandhara. He told me that Dur- hana's wife, Bhanumati, who is to like a younger sister, had ex- ted a promise from him that he ld arrange a meeting between you Duryodhana's uncle.'

Draupadi had been shocked. Dur- hana was the favourite pupil of na. Apart from this insuperable ection, he had a lurid reputation. his restless intrigues, he was re- ted to have poisoned the atmos- re of Hastinapur. He had also his cousins banished and sent m to death in the burning palace Varnavat. He had himself been ished by his grandfather for ous living. And now he was using wife to win her, Draupadi. She uld die a thousand times rather an place her hand in his in holy lock before the sacred fire.

Vaasudeva to help Duryodhana to ss his suit—and that too at the quest of his wife! And of all people meet—that too, on an auspicious y—Shakuni, the villain, who con- ved the death of the Five Brothers! hat does he think of me?' she ex- imed angrily.

'What is the harm in receiving Shakuni?' asked Dhristadyumna. 'Krishna is very keen that you should do so.'

'Am I going to marry a pupil of Dronaacharya?' Her face was red. 'What has happened to Vaasudeva? Is he playing double?' Then she added: 'I wish Father would announce that there is going to be a test soon. It will put an end to this stream of importunate go-betweens.'

'Don't get excited, Krishnaa,' said Dhristadyumna quietly. 'Krishna knows that the man whom you choose has to pass the test. But somehow he seeks to keep up the illusion that you are free to choose the bridegroom yourself.'

'Sometimes I don't understand what Vaasudeva is doing,' said Draupadi in irritation. 'Every time, he contrives to talk us into submission. Father surrendered his judgment to him. You and I also did the same. We have now the *swayamvara* on our hands. He knows that there is going to be a test and still he wants me to suffer the humiliation of hearing the praises of Duryodhana whom I will never marry,' she continued, shaking her graceful head in disgust. 'He gave me a pledge that he would stand by me. Is this the way he keeps his promise?' Her voice was filled with bitterness. 'What has Father to say about it?'

'Father is very disturbed about the whole matter. He never expected the Kurus to accept the invitation. It needed all the self-control he possesses to receive them with due ceremony. He also thinks that Krishna is playing double,' replied Dhristadyumna.

'Let us go and consult him', said Draupadi. Then in excitement, she

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almost shouted: 'Have I to marry Duryodhana, Drona's pupil, who murdered his cousins?'

Dhristadyumna smiled at his sister's outburst. 'Krishn*aa*, I find it difficult to distrust V*aa*sudeva. Talk to Shakuni if Father permits. There is no harm in talking. Then, when you are alone with V*aa*sudeva, tell him what you feel about this. You can quarrel all right, I know.' Then he dissolved into a broad smile. 'I wish he had married you. Then we would all have been saved from your outbur

About the same time, in one of verandahs of the palace overlook the river, sat King Drupad, rock himself furiously on a swing suspe from the ceiling by gilded cha Whenever he was in an angry mood did so ; it enabled him to regain c trol over himself.

Drupad looked like a trapped H His brow was deeply furrowed. H eyes glared with almost murder rage at the rays of the afternoon

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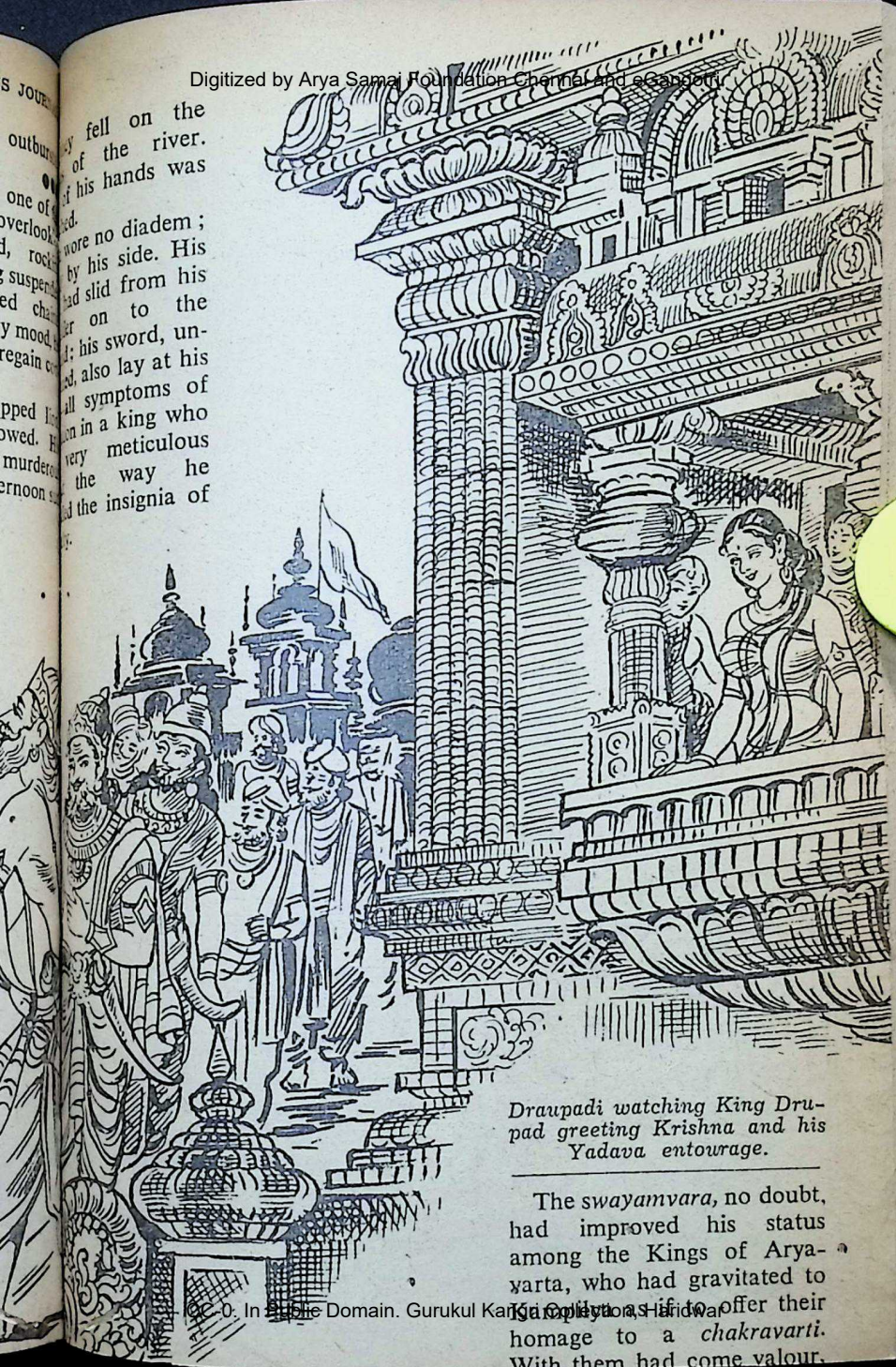

Draupadi watching King Drupad greeting Krishna and his Yadava entourage.

The *swayamvara,* no doubt, had improved his status among the Kings of Aryavarta, who had gravitated to Kampilya as if to offer their homage to a *chakravarti.* With them had come valour,

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had come learned Brahmans and venerable ascetics, guilds of traders and endless crowds. He was thus placed on the top of the world.

However, everything had gone wrong. Drona's pupils had come and his son too. Duryodhana, the Kuru Yuvaraj, whom report branded as a murderer of his cousins, was an able warrior and likely to win the contest!

He had to summon all his self-command to offer garlands and coconuts to them, particularly to Aswatthaama. That they should have come at all was an unpleasant surprise to him. The wicked Drona must have managed it only to humiliate him the more. But never, never would he give his daughter to Duryodhana—no, never.

Krishna V*aa*sudeva—that cunning, plausible, sweet-spoken Yadava chief—had contrived to put him in this impossible position, practically trapping him. He had rejected the offer of Draupadi's hand for himself and induced him to hold a *swayamvara,* from which it was impossible to exclude Drona's pupils.

Now spies had reported to him that Uddhava, Krishna's friend, had visited Hastinapur and extracted a price from the Kurus. Pushkar had been restored to the Yadava chief, Chekitaana. Why had Bheeshma and Drona paid this price to Krishna? Was it to join them in humiliating him, Drupad, before the kings by giving his daughter to Duryodhana? Or was it to help the Kuru Prince to carry Draupadi away by force, as was common at a *swayamvara?*

It was difficult to believe that Vasudeva, who looked so noble and righteous, was capable of such betra And for what? No, it was impossi He had brought all his Yadava w riors as he had promised. G Sandipani and Acharya Shvetak who had worked hard to prepare *swayamvara,* had implicit confid in him. He himself had paid h Drupad, respect with the transpar affection of a son.

But then, for what sinister barg was the price of Pushkar paid? K shna must be playing some deep ga If he wanted to see Draupadi marr to Duryodhana—that murderer of cousins and their mother, almost matricide—he was going to be d appointed. Would he submit to t indignity? No, never. If no one e upheld the Arya code of morals, he least would not swerve from it. T King stopped swinging himself furio ly.

Udbodana, the old Minister, ca to report that the arena where t *swayamvara* was to be held, had be completed and he wanted the King Prince Dhristadyumna to come a inspect the target for the test which w ready to be installed. The invitat brought no pleasure to Drupad and asked the Minister to take the Prin with him.

The chamberlain came and annou ced that Sahadeva, the Crown Prin of Magadha, had come to pay his re pects to the King. Drupad's irrit tion grew at this unexpected and i opportune visit, but controlling hi self, he put on his diadem, fasten his sword and went to meet the Prin of Magadha.

As he went to the throne room, question arose in his mind. If Kri

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was bent on double-crossing him,
d Jaraasandha be induced to enter
contest? He was a great archer
might win it.

Noble King, Chakravarti is pleased
and you an urgent message,' said
deva rather bluntly, after he was
ved with due courtesy.

What message does the noble son of
adratha send?' asked Drupad, an-
d at the peremptory tone of Saha-

My noble father came to Kampilya
use you sent him a pressing in-
tion. He takes it that your daugh-
will choose my son, Meghasandhi,
the *swayamvara*, and seal the
nce between Magadha and Pan-
a,' said Sahadeva with the superior
of a conqueror laying down terms
lliance.

the mood in which Drupad was,
annoyance increased at the tone
content of Jaraasandha's message,
his face became unusually stern.
Father has asked me to convey to
the assurance once again,' con-
ed Sahadeva, as if delivering a
al command. 'If Meghasandhi is
rried to Draupadi, our two armies
l work together under your com-
d. It will then be for you to de-
e against whom to march.'

To Drupad, courtesy was the soul
human intercourse. His sense of
acy, therefore, was outraged by
e blunt way the Magadha Prince
gested the bargain.

'Please convey my salutations to the
le Emperor,' replied Drupad, keep-
strict command over himself. 'I
his friend as I ever was. I would
sider myself very fortunate if I can
myself to him,' said Drupad.

'What is the difficulty then?' asked Sahadeva, finding that though Drupad's words were friendly, his tone was scarcely so.

Drupad was sick of these blatant overtures. He thought that the time had come to reveal the secret. 'Noble Prince, my daughter has taken a pledge that she will wed only the Prince who wins the test prescribed by her.'

'What? Have you provided a test?' asked Sahadeva in surprise.

'Yes, I was going to announce it this very evening, now that all the guests have arrived. Whoever wins the test in archery prescribed by Guru Sandipani shall wed Krishn*aa*.' Then he saw the look of annoyance on the face of his guest and added: 'I hope it will not come in the way of our alliance.'

Sahadeva could not conceal his disappointment. 'This puts us on the same level as the other Princes,' he said indignantly.

Self-control now came easy to Drupad as he saw how Sahadeva was annoyed. 'You know the sacred canons which govern a *swayamvara*. Draupadi's choice is final,' said Drupad.

'But then our alliance is in jeopardy,' said Sahadeva reproachfully. 'Meghasandhi can never win the test; he is not an expert marksman.'

'That is rather unfortunate,' said Drupad coolly.

'Like all of us, he excels in mace-combat,' said Sahadeva.

'But the Emperor is a reputed bowman. Would he not enter the test himself?' asked Drupad quietly.

Sahadeva eyed Drupad suspiciously. Was the King mocking the great Chakravarti? 'You want the Chakra-

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Rama, who is God himself, was only two and a half cubits ahead of Lakshmana. But Lakshmana could not see him, because Sita stood between them. Lakshmana may be compared to the Jiva, and Sita to Maya.

Just look; I am creating a barrier in front of my face with this towel. Now you can't see me, even though I am so near. Likewise, God is the nearest of all, but we cannot see Him on account of this cover of Maya. The Jiva is nothing but the embodiment of Satchidananda. But since *maya*, or ego, has created various *upadhis*, he has forgotten his real Self. —*Sri Ramakrishna*

varti to enter the test! Do you want to humiliate him before the Kings?' he asked offensively.

Drupad, with great effort, maintained his courteous behaviour. 'Noble Prince, Drupad has never gone back on his word and will never do so. Whoever wins the test will be my son-in-law, whatever his age, whatever his royal status.'

'But, if more than one King wins the test, or if all fail?' asked Sahadeva, sorely puzzled at the rules which seemed to fetter all straightforward dealings in marriage.

'Then, according to the sacred canons, my daughter will choose whomsoever she likes from all those who have succeeded or, if no one wins, from all the kings,' replied Drupad, anxious to put an end to this horse-trading.

'What if a Kuru Prince wins the test and no one else?' asked Sahadeva. 'They are your enemies. I hear your enemy Drona has sent them here to carry away your daughter.'

Drupad felt the blow. He could not conceal his feeling any longer. 'My daughter shall never marry Duryodhana or Drona's son,' he said firmly. 'Noble Prince, that is why I want your father to help.'

'In what way do you want us to help?' asked Sahadeva.

Drupad sighed. 'Noble Prince, I am in great difficulty myself. I cannot deny the test by contest to my daughter. But I don't want her to be married to any of the Kurus or to Drona's son.' Then his voice sank to a whisper. 'If your father wins the test, I shall be glad to give my daughter to him.'

'You want the Chakravarti to lose the test and be the laughing-stock of all the Kings?' asked Sahadeva. Then he angrily added: 'You seem to have decoyed us into an impossible position. We shall not be your playthings. But we will save ourselves all this worry, noble King. We know how to.' With this scarcely veiled threat, he rose to leave.

Drupad understood what Sahadeva implied and faced him with blazing eyes. 'No one shall dare to treat my daughter as a Rakshasi,'* he said in a peremptory tone. 'I shall uphold Arya Dharma. My promise to the Kings shall be kept. The test shall be held.' Drupad said firmly.

For a moment there was silence. Then the guest and the host parted without a word, each measuring the other with angry glances.

[*To be continued*]

* A prohibited form of marriage, prevalent among the Rakshasas in which the bride is kidnapped by a bridegroom without her consent, is called the Rakshasa form in the Hindu Law texts. The Brahma marriage before the sacred fire is deemed to be the best. Among the warrior class, Gandharva marriage—a love marriage in which the bride runs away with her chosen bridegroom—was permitted.

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Lessons of the Lotus

Dr. P. NARASIMHAYYA

It is remarkable how, of the many varieties of beautiful flowers which bloom in India, the lotus has deeply and extensively influenced the hearts and minds of the Indian common people as well as their poets and artists, their religious devotees and philosophers. It has virtually earned the title of the primary or *national* flower of India.

Of the various characteristics of its beauty and growth and efflorescence, the lotus has presented many valuable lessons or parables for the guidance and happy conduct of human life. These lessons as well as its exquisite beauty have been set forth again and again in Indian poetry, religion and philosophy, and sculpture. It seems to have a symbolic significance for every ideal of human life—*artha, kaama, dharma* and *moksha;* wealth, duty and joy, moral values, and the ultimate quest or fulfilment.

As a symbol of wealth or affluence, it has been cherished as the very abode and throne of the Goddess Sri, Lakshmi.

But it is more beautiful,—if one may make rude comparisons among flowers, the jewels of Nature—than even the exquisite Rose, the petite white Jasmine or the yellow-tinted Champak. The Lotus, with its rosy petals set in rows within rows around a yellow tinted and raised centre, has a riper and ampler beauty. As a synonym for grace and beauty and loveliness, the lotus is a highly favoured name for Indian girls or womanhood,—Pankaja, Kamala, Padma, etc.

The *Lotus Bud*, red-tipped and arrow-headed, has been a symbol, the very image, of the sharpness, and conquering power of passion, the arrow of Cupid, of Manmatha or Kama, disturbing even the rapt meditation of the Lord Siva Mahadeva.

In Indian Dance too, the masters of the art have always insisted, among the essential qualifications of a good dancer, on "a countenance like the lotus,"—benign, graceful and happy.

The Lotus has also furnished a parable of practical and moral wisdom,—the wisdom and saving power of *svadharma*, one's natural duty and life in one's own natural universe or environment. It portrays also, negatively, the dangers of a defection or fall from one's *svadharma.*

The poets and philosophers of India, her sages and statesmen, have all pointed out how flourishing or prosperous and happy, though humble, is the life of the Lotus which is well-rooted in its natural environment in the pond, and develops in accordance with its own nature, fac-

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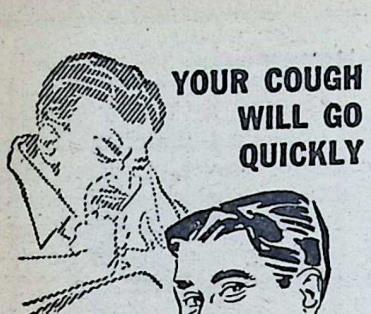

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ing its natural challenges or stim... from the world around it, in ... humble sphere.

In contrast to this happy and fl... rishing life, is the sad state to whi... the lotus is reduced, the moment ... loses its roots in its own native so... in its own enduring nature, the ... tenance of its inborn or innate life... At once, even the sun's rays becom... the harbingers of death to th... Lotus,—the means of its desiccatio... or drying-up, and putrefaction. Th... erstwhile healthy and stimulati... impact of the rays of the sun, th... *Kamala-bandhava,* the best frie... of Lotus, now hastens its decay an... dissolution!

And so is it too, with all other livi... beings,—whether animals, human i... dividuals, societies, states or natio... It is a parable of how life establish... in its *svadharma* and capable of a... similating or meeting the challeng... of its environment prospers and fu... fils itself, and life deprived of i... *svadharma* deteriorates and withe... away. There is in this parable not onl... *practical* wisdom, the wisdom o... *statesmanship* or state-craft, such a... the classics of *Pancha-tantra, Arth... Sastra* and others teach us, but al... the moral and spiritual wisdom o... the saving power of *svadharm...* taught in the *Bhagavad Gita.*

The Lotus seems also to conv... a lesson in non-attachment, a life i... *the midst* of the tumult of the worl... but not *of* it. The waters of the pon... move without cessation in ripples an... waves around the Lotus, its leaves an... flowers and its frail stalk, but it i... not overwhelmed or submerge... Serenely patient, self-possessed, no...

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ched, it steadily presses upward
is higher life and exquisite efflo-
ence.

Many have seen in this achievement
a frail plant springing from the
dy soil and water of the pond, a
of spiritual triumph or holiness.
arya Vinoba Bhave, referring to
feature of the Lotus, exhorts us
impress on our hearts the truth
everywhere Non-attachment is
d only in association with Beauty
Holiness." (p. 215. *Talks on the*
).

his may be yet another reason—
des its beauty and other graces—
the Lotus has been regarded as
appropriate throne of spiritual
ship, spiritual perfection or
mph. It is the seat of the Buddha,
avira, and other Divine masters
Indian religion.

With all this wealth of associations
symbolic signification, it is only
ural or inevitable, that the Lotus
ld figure as the crest or emblem
many religious or missionary or-
s in India,—the Sri Ramakrishna
sion and many others.

Thus, altogether, the Lotus is the
bol of much of Indian Culture,—
her philosophy and religion, of
and state-craft, and the main ideals
social and moral life. The impact
impress of the Lotus on the hearts
minds of the Indian people have
n as a whole profound, illuminat-
and happy.

Why have Mahalakshmi, Vishnu and Siva chosen the Lotus, the Milky Ocean and Mount Kailas respectively for their abodes? For fear of the bed-bug!

—A Sanskrit Poet

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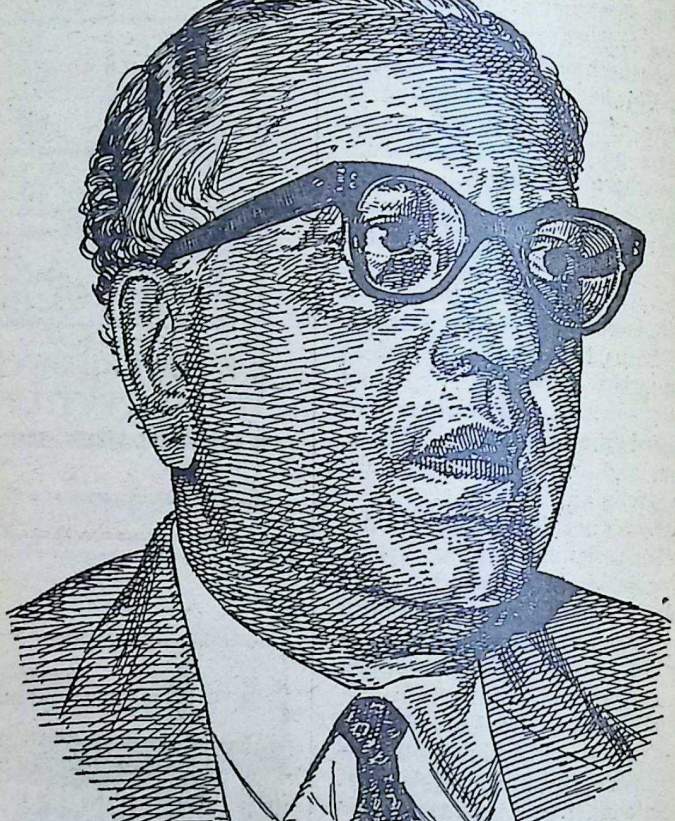
Felicitations



MAHOMED ALI CURRIM CHAGLA

Union Minister of Education

[b. Sept. 30, 1900]

Former Chief Justice of the Bombay High Court, India's Ambassador to the United States, and High Commissioner in the U K., his has been a life of balanced perfection, blending the virtues of thought and action, promise and performance. Under Sri Chagla's clear-eyed care, education in India should be able to shed its weaknesses and blossom the purposeful instrument of integration and progress.

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In the unexpected demise of Rajkumari Amrit Kaur (77) on Feb. 6, India, the women's movement has lost a pioneer; the indigent, the ailing and the less fortunate citizens of the country and humanity, a great friend and benefactor. Born a princess, Amrit Kaur devoted herself literally to the service of Daridra-Narayana and died a Titan. A great lady by any standard, she was an ardent follower of Gandhiji. She was India's first Health Minister. She had been, besides, WHO President, Chairman of the Indian Red Cross Society, etc. She was a sincere friend and well-wisher of the Bhavan.

A clear insight into her life and work will be had from the following article she wrote for the Bhavan's Journal *in 1958 which is reproduced below.*—Ed.

WHAT LIFE HAS TAUGHT ME

RAJKUMARI AMRIT KAUR

TO those of us who have been blessed with a long life and who believe that life is really one long lesson, there has, of course, been much to learn. Life's lessons come to each one of us in different ways and if one is diligent there is something worthwhile to be learnt every single day of our existence.

How often have I been grateful in my middle and old age for the lessons I learnt in my childhood. As a child, the restraints exercised by wise parents on their children bear fruit and are understood in later life far better than in childhood when they are looked upon as irksome and unnecessary. I am more than appreciative today of a strict upbringing which has enabled me to realise the essentiality of discipline. There can be no happiness in a family unless every member is disciplined and discipline connotes not only conformity to rules but stands for what is far more important, an adherence to a moral code. We brothers and sisters were taught that telling the truth was important, that sharing our toys was proper, that quarrelling was all wrong, that rudeness to anyone was intolerable, that kindness to animals was a

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duty, that cleanliness and tidiness were essential, that disobedience would be severely punished. Today I realise that these are surely basic necessities which are applicable not only to the child but to every individual, however mature in mind or years he may be.

Later when one entered school life, these lessons were reiterated in another way. I have never ceased to be grateful for the privilege I had of being educated in an English Public School. There is something unique about these institutions. They teach the big lesson of co-operation, there is no high or low, poor or rich in their fold, iron discipline is maintained, the race is to the swift and the battle to the strong, there is no favouritism, there is created within one an *esprit de corps*, a feeling of oneness, there are opportunities of making life-long friendships, of developing a right sense of loyalties, and an appreciation of what is beautiful whether in nature, literature or art and, above all, a building up of character.

Later in college life, there is far less restraint, more freedom of choice to make good or otherwise. But if the lessons of childhood and school life have left an impress on one, they should serve as a sure guide to choose aright.

Then comes the wider sea of life. Gone is the protection of the parent or guardian or school or college authorities. Sometimes it may be plain sailing, at other times very rough weather may be encountered. To keep an even keel is not an easy matter and often one's frail bark runs aground or is even wrecked because of bad captaincy. I believe it h... been rightly said that no one e... learns from the mistakes of othe... The bitterest experiences in life a... often the best teachers.

I have not only had a long l... but I have also had a life-full of var... ed experiences. I was born with t... proverbial golden spoon but I learn... early in life that affluence was n... always conducive either to the gre... test happiness or to the developme... of character. Freedom from wan... i.e. enough to eat, shelter, clothes an... occupation should be available t... everyone. The labourer is worthy o... his hire. However much we may tr... to equalise incomes, there will alway... be some who will have more tha... others by reason of better brains an... better management. I may be ter... ed a heretic but I do not believe th... everyone is born equal. Doubtless o... souls are of equal value in the eye... of God but God Himself endows som... with good and some with plain or eve... ugly looks, some have brains an... some have few or even none, some ar... healthy and strong whilst some ar... physically defective, some have happ... homes and are cared for while som... are neglected because of internal dis... sensions, some seem to have smoot... sailing all their lives while misfortun... dogs the footsteps of others. No... such happenings are inexplicable an... will continue, however perfect t... structure of society any nation ma... succeed in building. The only prac... tical solution is equal opportunitie... for all.

Living in Gandhiji's *ashram* brough... home to me or taught me in a wa... that nothing else could have don...

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... I have been a fighter for women's rights but I have learnt that to demand rights is not nearly so satifying or uplifting as to show by work that one is worthy of having them ...

...socialism in action means. The ...d today is still groping in order ...d what the real meaning of de...racy is. France has brought her... to the verge of civil war because ... "democratic" structure has pre...d a stable government over a ...ber of years. East European ...tries call themselves demo... but in reality the govern... in these countries are totali... Scandinavia, Switzerland, UK and the USA have been are true followers of the great ...im of "government of the peo... by the people, for the people" have met with a measure of suc... over the centuries. We are try... to carve out our destiny along ...e lines and I hope we too may ...et with success.

Now Gandhiji's environment ... drawn from "all sorts and ...ditions of men." We came ...m all over the country and ...ed individuals from various coun... of the world joined us. Some ...e well educated, some could just ...d and write, some were illiterate, ...e came from rich homes, some ...m poor, some were townsfolk, ...e were villagers. But differences ... religion, language, caste, commu... or sex made no difference to the ...ling within us that we belonged ... one family, that our objective was ... that we had to serve, that we ...d to obey orders, that we had to ... our allotted task without a mur... Of course we failed, everyone of us, in turn to come up to Gandhiji's standard. But we were learning the big lessons of life every day, not only from our own failures or successes but from the wonderful example and guidance of our incomparable leader.

I have no doubt in my mind that the way of life Gandhiji would have had us adopt is the best for mankind. But it is the "strait and narrow way," very hard, and because it demands from each individual all he has to give for the greater good of the community, it requires a religious zeal, immense faith, abounding love, complete selflessness, indomitable courage and the highest integrity. It is hard enough for the individual to cultivate these qualities for they require iron discipline and complete surrender to God. How much harder must it be for entire communities or nations to do so! Nevertheless it is man's privilege to strive ceaselessly to reach perfection and I believe that in spite of failure, in spite of setbacks, even though this may be hidden from the eyes of mortal man, there is progress all the time.

To sum up then, the lessons that have made a deep impression on me are:—

1. The greatest responsibility rests on parents as to how they train their children.

2. The same applies to teachers and guardians. One of the best ways of preparing the soil in young minds and teaching them the lessons of working

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together, of loyalty, obedience, in short, of building up the character of youth is the corporate life, whether in school or college. This is specially important in a caste and community ridden country such as ours.

3. There can be no happiness for the individual or his neighbour without discipline.

4. There can be no happiness without love and truth.

5. Having travelled as widely as I have had the opportunity of travelling, I have come to the conclusion that the language of the heart of humanity is one. Just as it is so often said of our own country that in spite of diversity there is an amazing unity, the same is applicable to the entire world. And furthermore the heart of humanity is sound. We must all cultivate an affection for diversity so that it may unite and not divide mankind.

6. This world of ours is both beautiful and good. If there is ugliness anywhere, and there is the ugliness of poverty, of sorrow, of sin in every country, it is of our own making.

7. One of the loveliest and most treasured things in life is friendship. The most beautiful relationships should exist between parents and children, between husband and wife, brothers and sisters, teachers and pupils, and those whom we call kindred spirits. Without friendship life would indeed be empty.

8. The greatest enemies of happiness are greed and jealousy. They breed untruth, violence and hatred and he who falls a victim to them can never be either happy or good.

9. Example is far superior to

cept. Fanaticism in religion has d
more harm to its adherents and p
pagators than good. Indeed toler
is the keynote of the religious life

10. Pride and conceit are detest
and the negation of what are the f
virtues of humility and patience wi
out which, as Gandhiji used to
us, one cannot begin to understa
non-violence.

11. I have been a social work
all my life and have found immen
consolation and inspiration in wor
for those in need of help, sympath
and advice.

I have been a fighter for women
rights also but I have learnt that t
demand rights is not nearly so satis
fying or uplifting as to show by wor
that one is worthy of having them
Rights flow from duties well per
formed and I am quite sure that it
bad even for the under-privileged t
be dependent for any length of tim
on concessions.

12. Just as in a family it is th
willing co-operation of its member
that brings happiness and contentment
so is it in the larger family of th
nation. I am therefore averse to too
many laws being put on the Statut
Book. When the history of the firs
years of our independence will b
written, I wonder if an adverse com
ment on this aspect will not be forth
coming for our government.

13. Further I believe that no gov
ernment in the world realises to the
full the importance of the social ser
vices, presumably because govern
ments are liable to become the vic
tims of a party machine. I was un
able during my ten years of office as
Minister of Health to bring home the

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cation that health is as impor-
as food, shelter, clothing and
upation. In the words of a medi-
man of outstanding merit: "Life
dear and yet in the light of what
dical science has accomplished in
ng life and can continue to do so,
ed can increasingly do, it is per-
ly reasonable to ask the somewhat
astic question, 'Well now, when
omes down to brass tacks and
per pennies, just how dear is life,
r all? Is life so dear when we
rudge what strengthens it and
gthens it and sometimes saves it?'
d do we know of anything that of-
s so much to life as does medical
ence wisely put to work for us?"
d this is written of one of the rich-
countries in the world. Social ser-
e is an art and a science for it
ls with human relations. It is my
belief that no one who has poli-
al ambitions should be in charge
either health or education in any
ernment. It is not enough only
raise material prosperity. Higher
d ever higher standards are often
companied by growing social in-
quacies and human problems need
human approach for their proper
ution. The more one has the more
e wants and hence it is that the
ges and saints of every country and
ery age have preached against the
ltiplication of wants. But who
eeds them?

14. Lastly there can be no fulfil-
ment of the deepest urges in mankind
ithout religion. But it must not be
e religion of dogma and ritual with-
whose narrow confines the mind
comes rigid and intolerable. It must be the religion of love that knows no frontiers, that brings out the best in man. Ours is called the scientific age and we may not ignore the amazing discoveries that science is unfolding to us daily. Nevertheless science alone is not enough to lead man to his coveted goal. The mind, the heart, the spirit of man, all have to be satisfied and that spiritual satisfaction can only come from God. Faith transcends reason and in a storm-tossed world which is ours today to live in, we must not let go and we must teach our children and our children's children to rely on the one anchor that holds.

THE SUCCESSFUL KING

उत्खातान् प्रतिरोपयन् कुसुमितां-
श्चिन्वन् लघून् वर्धयन्

अत्युच्चान् नमयन् पृथन् विदलयन्
विश्लेषयन् संहतान्।

तीक्ष्णान् कण्टकिनो बहिर्नियमयन्
स्वारोपितान् पालयन्

मालाकार इव प्रयोगकुशलो राज्ये
चिरं तिष्ठति॥

That king who wants to perpetuate his reign should act like the skilful gardener who (1) levels the ground by filling the dents in the ground, (2) plucking the flowers, (3) strengthening the weak plants, (4) bending those that have grown too high, (5) cutting down those that have grown too large, (6) separating those that have united, (7) trimming the thorny ones, and (8) tending those saplings planted by himself.

—Chanakya-Raja-Niti

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Milarepa raised the Tibetan vernacular to a literary level, to the heights of highest literary expression, for which reason he has a position in Tibet similar to that which Dante and Luther have in their own cultures.

MILAREPA *POET-SAINT OF TIBET*

I. BHATNAGAR

MILAREPA or Mila the cotton-clad, known as the poet-saint of Tibet, is the best known and most remarkable figure in Tibetan history and legend. *The Hundred Thousand Songs* is a collection of Milarepa's poems, prized and loved by all Tibetans who quote from or recite them at every opportunity. This collection of poems has been a source of learning and delight for hundreds of years to all Tibetans—children and adults alike.

Tibetan religion is a form of Buddhism. An important phase of Tibetan Buddhism was the practice of Yoga. Many pupils, after studying with a *guru*, retired to caves in the high mountains and after months or years in solitude, came back to the village to make known the results of their meditations and to guide the faithful believer on the "Path." Such a one was Milarepa.

After working with various teachers, he finally apprenticed himself to Marpa, called the Translator. After years of study and almost unendurable hardships, he was initiated through the efforts of Damenma, the wife of Marpa. He then retired to caves in the mountains to meditate in solitude. Periodically, he came down to the villagers and preached by way of song to the lamas and their disciples. He called himself "Old Man, Storehouse of Songs".

Mila's songs, to the Tibetans, contain all earthly and celestial wisdom. Some of these are vivid descriptions of snow mountains and glaciers; some tell of his conversations with various demonesses who try to put obstacles in the way of his meditations. There are also philosophical poems on metaphysical themes. Since his method of song was equally understandable to the intellectual and to the ordinary villager, his appeal is universal.

His songs are much appreciated in China and Mongolia, too. These are recited or sung by itinerant singers, much in the manner of the songs of

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ravelling balladeers of medieval re.

e poems of Mila, besides exing Yogic practices and moral epts, are as much religious as they are artistic creations. abound in strong poetic images felicitous phrases born out of werful talent for expression. As atter of fact Mila raised the an vernacular to a literary level, e heights of highest literary exion, for which reason he has a ion in Tibet similar to that which e and Luther have in their own res.

ila was a Yogin, one of the test that Tibet has produced. His ms are full of allusions to his c powers. For example, he says:

"In me, the Yogin Mila, in six months
The experience of meditation arose."

The above quotation indicates that achieved the highest degree of ditation which is complete absorpn or *samadhi* in the short period six months. At another place, he es unequivocally:

"I am the Yogin, completed in the three aspects of the *bodhi* heart."

In Mila's songs we find simple exition of Yoga along with the st profound metaphysical concepts. eir full comprehension requires nsiderable knowledge of Buddhist losophy. As Mila sings:

"The Yogin sees the clear light, neither comes nor goes.
The appearance of the external world is an illusion."

Mila becomes so deeply engaged in his meditation that he recites in another song:

"At times, I ate the Void for food."

Milarepa was primarily a mystic. His poems are of a didactic nature, teaching or telling of his religious experience or chanting the basic tenets of Tibetan Buddhism. Occasionally he sings of the beauty of nature:

"On the shores of the ponds and pools,
The water birds turn their necks to see.
On the wide branches of the wish-granting trees,
Assemblages of beauteous birds are singing.
The cool breezes carry fragrances,
And dancing gestures are made by the branches of the trees."

But he did not write for purely aesthetic pleasure. He quickly returns in the same poem to a philosophical consideration of those natural beauties:

"When I, the Yogin, look at all this,
Visible from all sides from the top of this precious rock,
I consider the parable of transitory appearance.
I think of those desired gifts as a mirage in the water.
I see this life as a dream of illusion.
I contemplate the unknowing ones with compassion."

One of the famous mystic songs is *The Twelve Meanings* a few lines from which, given below, clearly show how great a teacher he was. The song was sung in response to a request from disciples to grant them a teaching easy to understand and to practise.

"Faith, knowledge, and diligence are three;
These three are the essence of the Tree of Life.

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If you plant this tree and care for it, bliss will come.
You should do this and act accordingly.
Freedom from passion, freedom from desire, and freedom from mistakes are three;
These three are the armour of the soul.
In wearing this armour, you are proof against malice, and you are invulnerable.
You should acquire this armour and act accordingly.
Meditation, zeal, and inurement to hardship are three;
These three are the stallion of the soul.
If you ride it, fleeing swiftly, you will be free.
Such a stallion you should get, and act accordingly.
Self-illumination, self-awareness, and self-happiness are three;
These three are the fruit of the soul.
When you sow the seed and nourish it, you get the ripened fruit.
Plant this seed, and act accordingly.
These twelve spiritual aspects of the mind
Arise in the mind of the Yogin in meditation.
To you gift-dispensers, this song is made
In gratitude for your faithful devotion."

Mila belonged to the Kargyupa Sect. The members of this sect regard the Adi-Buddha as the prime inspirer of their order. Its principal tenet emphasises the theory of the Void which holds that the phenomenal world or world of form and the world of ideas are not dual but one. Tilopa, an Indian, is regarded as the founder of this Sect. Next in succession came Naropa, also of India. After him came the Tibetan Marpa called the Translator, whose works are greatly esteemed in Tibet. Mila became fourth in the apostolic line of succession.

Mila died in 1122 A.D. at the ripe old age of eighty-three. His body was cremated and the relics were distributed by his disciple Rechung to various temples. In the Tibetan world, Mila is known not only for his songs and for his refinement of the Tibetan vernacular, but also as saint, scholar and national hero at the same time. He is the Tibetans' ideal type. He is said to have achieved what every Tibetan longs to achieve—Buddhahood in one lifetime.

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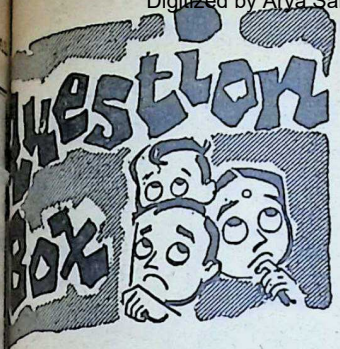

ANSWERS BY

K. M. MUNSHI

1124

N. Nanda, Cuttack.

Q: Is the Jivatma himself the Paramatman?

The Upanishads declare:

अयमात्मा ब्रह्म

This atman is Brahman.

तत्त्वमसि

That thou art.

शिवोऽहम्

I am Siva.

The Bhagavan declares in the *Gita* ज्ञानीत्वात्मैव मे मतम्. The Jnani is I myself. All these passages answer the question in the affirmative. Sankara would have us understand like that.

Ramanuja teaches that the Jiva is an *amsa* of Brahman, that it is a part along with the world, of Brahman understood as a personal God who is the whole. Madhva postulates an absolute difference between Jiva and Brahman.

The differences in these positions may be reconciled in this way. On the basis of Nirguna Brahman which is impersonal and conceived as a *Principle*, as Pure Existence, Intelligence and Bliss, the Jiva shorn of his adventitious features or *Upashis*, who is also in the ultimate analysis only pure Sat, Chit and Ananda, is non-different from Brahman. The Jiva is light confined in a medium, Brahman is unconfined light. As light, they are identical.

But on the basis of Saguna Brahman, i.e. the Supreme Reality conceived of as a *Person* with (an "*aprakrita*") Body, and infinite qualities, the Jiva who has a *prakrita* body and limited qualities cannot be identical with the Supreme Reality. He is either a *part* of Brahman according to Ramanuja, or *apart* from Brahman according to Madhva.

Sankara too in a sense adopts Ramanuja's ideas of dependence of Jiva on Iswara etc., when he describes the Saguna Brahman in Its several manifestations in his *stotra* literature.

The acceptance of the Saguna Brahman does not invalidate the idea of the Nirguna Brahman even as acceptance of the Nirguna Brahman does not negate the Saguna Brahman. According to Sankara, the one relates to the Vyavaharika realm and the other to the Paramarthika. Ramanuja does not accept that there is a Paramarthika stage. To him the Vyavaharika is the only theatre of human thought and activity. To him Paramarthika refers to

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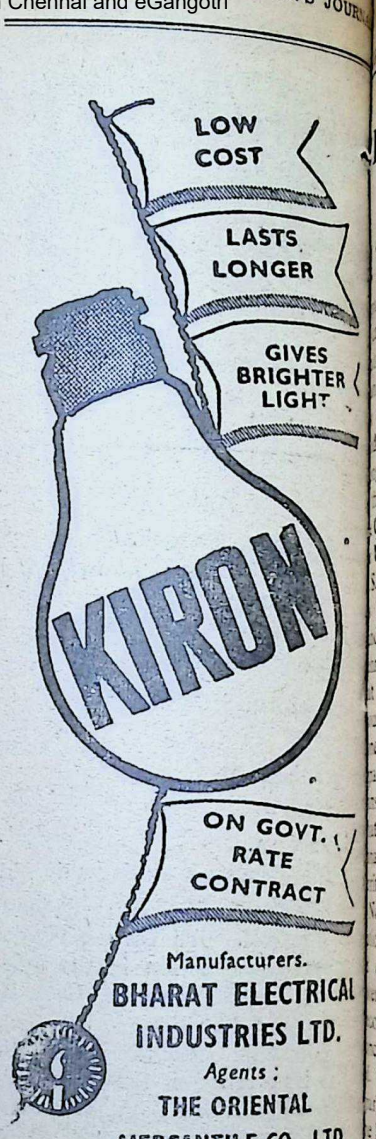
Varkimtha, which is a *desavisesha* for him.

Sri Aurobindo inclines more to Ramanuja than to Sankara. He does not accept the doctrine of *maya* and the *mithyatva* of the world. To him the world is real as the theatre of the movement of consciousness in its upward and downward course from the inconscient to the Super-conscious. The individual consciousness to him is an *amsa* of the Supreme Consciousness.

If one accepts Advaita metaphysics, the rest, Visishtadvaitic and Dvaitic are, as Vivekananda teaches, only steps to the Advaitic goal.

The only thing to do for the seeker is to accept a Philosophic system shorn of its theology, practise the *sadhanas* according to it in full. On its fulfilment, either it is satisfying in itself or it leads to a higher stage. That is a matter for realisation and not for argument in advance. Of course, realised Souls like Sankara and Ramana Maharshi say there is a higher stage of Advaitic *anubhava*.

Visishtadvaita says that the ultimate state is '*absorption*' in Brahman. Advaita says it is "identity" with Brahman. The difference between "absorption" and "identity" is a matter for realisation if there is a difference at all, and not for speculation before either consummation is attained.



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RESIDENT CHIARI OF PANAMA

GILBERTIAN situation has ari-
sen in the Caribbean in which the
ublic of Panama has taken out
se of aggression against the
d States. It all arose out of the
s of school children. One day
month six Panamanian students
to hoist the Panamanian flag
side of the United States flag
e Balboa high school situated in
Canal Zone. They did so because
U.S. students there had flown the
S. flag alone in the school premi-
in contravention of the under-
ding reached between President
nedy and President Chiari in 1962
the flags of both their countries
ld be flown, if at all, in the Canal
e. Their American counterparts
rently objected. What exactly
pired next is in dispute. But
t is known for a fact is that the
namanian boys returned to their
tory with their flag torn.

Now, national flags represent
onal pride. Any injury to it caus-
consciously or unconsciously is
en as a hurt to national honour. It
mes a matter for international
cern when a third party is involv-
Naturally therefore this incident
cked off a pitched fight between
e Panamanian and American forces
ed in the Canal Zone resulting
50 dead and 300 injured. Demons-
tions followed in Panama and
tographs appeared in the press
wing President Chiari examining
e damaged flag and also in the fore-

President Chiari (right) examining the torn flag.

front of the procession mourning the death of men who became martyrs overnight. A chain reaction set in and the relation between Panama and the United States is now very much strained. The inter-American Peace Commission is seized of this conflict and negotiations are expected to be conducted between the two parties seeking an amicable settlement.

World opinion is unanimous that this incident was only the opening of the Panamanian discontent over the U.S.-Panamanian treaty whose terms are out of date and need quick revision. President Chiari has since made it known that he wants (1) the 'perpetuity' claim on the Canal Zone on the part of the United States to be limited by setting a time-limit for it; (2) Panama should have at least theoretical sovereignty over the Zone; (3) higher economic benefits to

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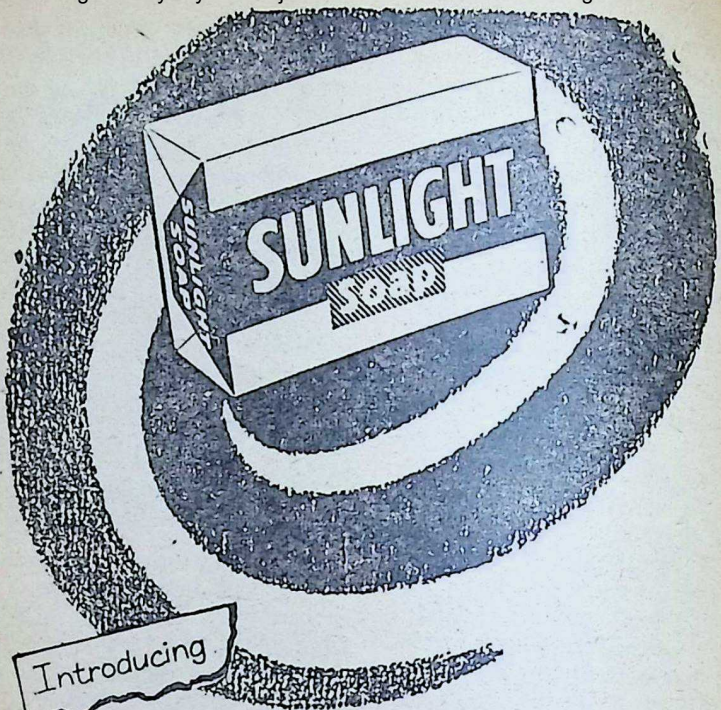

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from the Zone and (4) no mination against Panamanians e service scales in zonal area.

though on the face of it these nds appear innocuous, it is y of note that the Republic of ma owes its existence to the d States which carved it in out of Columbia, that the Canal built by the United States on n and that the major part of mian revenue comes out of the l Zone which is administered by mpany headed by a Governor is under the direct control of the d States Army Secretary. It is ted, too, that the American per- el in the Canal Zone, for the e reasons, have developed a 'co- l' mentality in respect of the Pa- nians.

e solution to this impasse would fore appear to lie as much on ed States statesmanship as on dent Chiari of Panama. In fact, years ago. Dr. Milton Eisenhower, was commissioned to examine Panamian problem, recommend- the early revision of the said y, but todate not much has been e and the United States is ap- ently paying for its negligence now. What kind of man is President ri and will he rise to that height statesmanship needed by the oc- on? Described as a multimillion- e businessman, Dr. Robert F. iari has the reputation of being a sonable and even-tempered man. people believe that by bringing to his natural business acumen and acity, he will lead the country to sperity. Robert's father Rodolfo, too, had been President of Panama in the 'twenties.

Born on March 2, 1905, in the city of Panama, Roberto took his bachelor's degree at a local school and later took charge of family interest in ranching, sugar and dairy farming. Riding his ranches in shirt-sleeves and keeping an austere eye on wastes etc., he built them up. It is said that today the Chiari family virtually enjoys monopoly in sugar production and marketing in Panama and their dairy business is the largest of its kind in the country.

Earlier, Dr. Chiari has held offices like the President's *aid-de-camp*, Member of the National Assembly, Member of the Panamanian Cabinet, Member of the National Economic Council and the Vice-Presidency of Panama. When second Vice-President in 1949, he had been President of Panama for five days after the death of President Domingo. He ran for the Presidency in 1952 and lost, finally becoming President in 1960, for a four-year term, succeeding President la Gaurdia.

At the time of assuming office President Chiari had declared that honesty and austerity would be his watchwords, improving the living standards of the people in the spheres of public health, housing and education would be the goals of his Government. The million-strong population of Panama is currently faced with economic depression, rampant unemployment, sub-standard health conditions, poor living condition and inadequate educational facilities. Faced therefore with the threat of a revolution, Chiari's Government is forced

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to take steps to relieve the disabilities of the poorer classes. He desperately needs money of the order of $50 million to inaugurate these urgent reforms. On his side, President Chiari has called for reduction in the number of Government employees, made them work longer hours and undertaken other economy measures.

Shrewd businessman that he is, it is highly improbable that President Chiari wants to break with the United States. It is thoroughly unrealistic, as the latter is the main and perhaps, the only market for Panamanian products today. In the context of the present crisis, political commentators like Walter Lippmann have advocated the creation of alternative trade routes because the present Panama Canal is out-dated from the point of view of construction and operation. It causes frequent disputes and is highly vulnerable to sabotage. These indications should make President Chiari to watch his steps.

Dr. Chiari is uncompromising in his opposition to communism. He is a confirmed democrat and will not brook interventionism of the Cuban or any other type. Nor does narrow nationalism dominate his thinking. Perhaps what he desperately needs now is more money for reforms and no discrimination against his communist riots. Other things can be made to wait. Will United States statesmanship rise to the occasion?

President Chiari is married to former Cecilia Orillac. They have a daughter who is married and a

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REVOLT IN SHOWMANSHIP

Twenty-two young designers, photographers, artists and typographers of the United Kingdom have issued the following manifesto:

E, the undersigned, are graphic designers, photographers and ists who have been brought up world in which the techniques apparatus of advertising have stently been presented to us as most lucrative, effective, and de- le means of using our talents.

e have been bombarded with pub- ions devoted to this belief, ap- ding the work of those who flogged their skill and imagina- to sell such things as:

at food, stomach powders, deter- , hair restorer, striped toothpaste, rshave lotion, beforeshave lotion, ming diets, fattening diets, deo- ants, fizzy water, cigarettes, roll- pull-ons, and slip-ons.

By far the greatest time and effort those working in the advertising dustry are wasted on these trivial rposes, which contribute little or thing to our national prosperity.

In common with an increasing mber of the general public we have ched a saturation point at which high pitched scream of consumer ing is no more than sheer noise.

We do not advocate the abolition high pressure consumer advertis- : this is not feasible. Nor do we nt to take any of the fun out of e. But we are proposing a reversal priorities in favour of the more eful and more lasting forms of mmunication.

Ethics appear to wear thin with salesmanship these days.

The depths to which "modern methods of mass communication" can sink is provided by the report that a leading U.S. firm of advertisers stand charged with perjury in respect of marketing a pharmaceutical product called "Regimen".

"Regimen" is said to be a weight-reducing pill put in wide circulation throughout the world by what now transpires to be thoroughly dishonest means. The clinical report is said to be forged. Illustrations of persons in stages of weight reduction in the advertising matter appear to have been a fraud, as weight reduction there is now known to have been effected by dieting and other means. The product, of course, has now been stopped from being sold.

The fate of Naessens leukaemia serum is in the balance.

What about the innumerable nostrums of our own country? Will the Government take any steps to check on them?

—Ed.

We hope that our society will tire of gimmick merchants, status salesmen and hidden persuaders, and that the prior call on our skills will be for worth-while purposes.

With this in mind, we propose to share our experience and opinions, and to make them available to colleagues, students, and others who may be interested.

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(Mrs.) K. V., Bangalore

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★ *as it cleans your teeth*

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They Stood for our Dharma—17

BACK FROM THE JAWS OF DEATH

SVAPATI was the King of Ma-dra. He was a *dharmaatma* con-t to Truth. He performed a num-of sacrifices and used to give y without restraint. He was a eous King ever watchful of the are of all his people.

He was getting old. But he had no d. That made him sad. To be-a son, he wished to invoke the ce of God. He observed the s of an austere life, eating only t enough to keep himself alive and t only at the sixth part of each . He offered ten thousand obla-ns into the fire uttering the *Savi-Mantra.*

Savitri Devi was pleased with the g. She rose from the fire and de him ask for the boon that he sired. Asvapati prayed that he ght be blessed with a plentiful pro-ny.

Savitri replied: "I know already at you would ask for this boon. I ve spoken to the Grandsire, Brah-a and He will dower you with a ughter of surpassing splendour. That ll happen very soon. And now, o not say aught in reply."

Asvapati received the assurance th due humility. With that, Savitri Devi vanished from the spot.

Not long after this, the first among the queens bore an infant of exquisite beauty. It was a girl. It was Savitri Devi's gift and the effect of the Savitri *homa.* So, the King decided to call her Savitri. The child grew to be the embodiment of everything that was auspicious, and soon attained the state of maidenhood.

Shining bright like a golden image, she appeared as a divine damsel. So superlative was her beauty, that no one had the boldness to ask for her hand. On an auspicious day, after finishing her bath and worshipping the gods, she requested the Brahmanas to offer oblations in the sacrificial fire. She took the *prasaada* of the worship to her father, and after making obeisance at his feet, she placed it in his hands and stood at his side.

The King beheld her exquisitely beauteous form. He saw that she had reached the age of marriage. But none volunteered to marry her. He was deeply concerned over this.

Addressing his daughter, the King said: "Dear child! The time has come when I must give you away to a young man worthy of you. But no suitor has so far come forth. Therefore, seek your husband yourself, one who will be equal to you in every respect.

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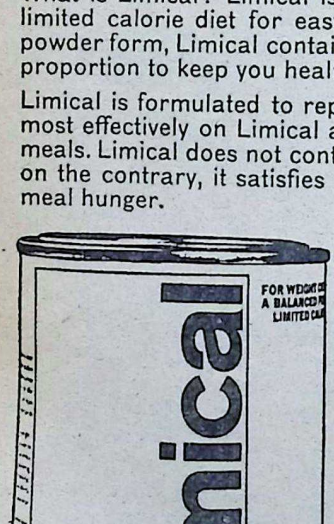

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g chosen him, come back and
e and I shall bestow you on
after due thought. It has been
of old: 'Despicable is the father
does not give away his daughter
bridegroom. The husband that
mindful of his wife deserves to
nsured. So too is a son who
not protect his mother after his
r is dead.' Therefore, my child,
rth and choose a husband. Save
om being despised by the gods."
e king spoke and sent her along
her attendants who were com-
oned to guard her from harm.
tri bent before her father in lov-
reverence and, receiving his bless-
sped in her golden car to the
ful hermitages of *tapasvins* in
forest. Worshipping the feet of
aged anchorites, she roamed joy-
in those sacred regions. And,
e visited every place, she made
h gifts of wealth to holy persons
received their blessings.

me time later, the Sage Narada
ed the King and was received by
with due reverence. When the
were talking together, in came
tri after visiting holy spots as or-
d by her father. She fell at their
in humble salutation.

Narada queried wither had the
ces gone and whence she had re-
ed. "Why have you not given
in marriage yet?" he asked.

Asvapati, the King eplied: "It is
that purpose that I sent her, to
a husband for herself. Holy Sir,
us learn from her whom she has
sen."

Desired by her father to convey
result of her mission, with a heart
d with joy, Savitri replied: "Dyu-
matsena was once the King of the Salva country. He became blind. His enemies attacked his kingdom, captured it and banished the king into the forest with his queen and his infant prince. Though exiled, he bears his misfortune bravely; he leads a righteous life and spends his days doing *tapas*. His son, born in the palace, was brought up in the hermitage. He has since grown to be a handsome youth. He is known as Satyavan. I have given my heart to him and chosen him for my husband."

Upon this, Narada felt very much agitated and said to himself: "Alas! What a dire misfortune has Savitri invited to herself! In her ignorance of what is going to happen to Satyavan, she has set her heart on him."

Then, turning to the King, he said: "Yes: it is true that both the father and mother of this youth are wedded to truth and quite appropriately have they given the name Satyavan to their son."

The King asked: "Is the prince bright and wise, forbearing and brave. true of speech and loving towards his father?"

"In splendour he is like the Sun himself," answered Narada, "in intelligence, he is Brihaspati, the teacher of the gods; in prowess, he is like Indra and, like Mother Earth, he is patient and forgiving."

The King asked again: "Is he generous in giving? Is he reverential to the holy ones? Is he handsome and lovely to behold?"

"Oh! He is generous like Sankriti, true like Sibi, magnanimous like Yayati, beautiful like the Asvins, and perfectly self-controlled; he is gentle

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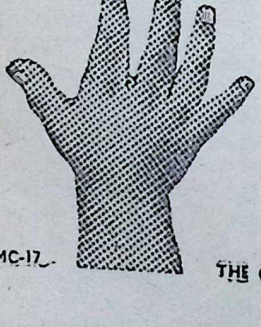

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ue in all his ways. He is known
the good men everywhere as
ous beyond compare."
ou have recounted the prince's
s. Sire," said the King, "tell me,
if he has any fault."
ada replied: "Alas, one defect
e youth eclipses all his virtues;
cannot be avoided. In a year
now, he is destined to die."
e King heard this with deep re-
"Savitri!" said he, "choose an-
for your husband. I shall not
you to one who is fated to be
lived."
these words of her father, Savi-
d: "Father dear. Death comes
man but once; a daughter can
ven away but once. Once only
a man say 'I give'. These three
happen only once.
e he long-lived or short-lived, be
ood or evil, once I have chosen
to be my husband, I shall not
a second choice.
thing is settled in the mind;
it is uttered in speech and ac-
follows in accord with it. My
ion is irrevocable."
oking at the King, Narada said:
r daughter is steadfast and will
waver from her resolve. It will
be possible to make her change
mind. And, there is none like
avan, so plentifully endowed with
y conceivable virtue. Therefore,
ncile yourself to your daughter's
ice and give her in marriage to
."
The King received the words of the
with respect and humility. and
ada departed from there.
Asvapati quickly made arrange-
ts for the marriage. He took with him all that was needed for it and with a large retinue of his court, he soon reached Dyumatsena's hermitage travelling to it on foot from the outskirts of the forest. He saw the blind King seated on *kusa* grass under a *saala* tree. Receiving his guest with proper ceremony, Dyumatsena queried him about the purpose of his visit.

"This is my daughter, O King! Savitri by name." said the King, "I have come to request you to accept her as your daughter-in-law."

Dyumatsena replied, "Exiled from our kingdom, we have become *tapasvins* in this forest. Your daughter has grown in the luxury of the palace and is a stranger to the hard and exacting life of a forester. How can she live this hard life with us consenting to its hardships?

Asvapati said: "My daughter knows, and I know too. that joy and misery come and go. Pray do not put me away. I have decided and I shall not falter. I beg of you, do not deny my wish. I have sought you as my friend. Equal is my status to yours and so, take my daughter as your daughter-in-law. Make her your son Satyavan's wife."

Dyumatsena: "Once I did desire this alliance with you. But then, my exile made it impossible for me to realise it. If you are intent on it now, well, let there be no hindrance to it."

Gathering all the *brahmanas* and the *rishis* of the place, Asvapati gave his daughter away to Satyavan with prescribed ceremony. His purpose fulfilled, glad in heart, he returned to his Kingdom.

Satyavan was happy in his bride

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ved her for her virtues. Savi- was overjoyed that she got the d that she desired. Soon after oyal father left the hermitage, vested herself of all her jewels lothed herself in a raiment of like a *rishipatni* that she now e. By her devoted service, by nderness and self-denial, she d every one in the hermitage. inistered to the old king and day after day, and performed ties to them in a spirit of wor- nd dedication. And she served usband as she should, regaling ith her loving speech and spark- laughter.

s did days pass on happily in *apovana*. But Savitri carried in eart the load of the words spoken Narada about Satyavan.

year went by. The fatal day for avan was drawing near. Savitri keeping count of the days. She that her husband was fated to four days. She decided to ob- the *Triraatra* penance. Dyumat- heard what his daughter-in-law decided to do. Trying to dissuade from it, he said "Child! It is ficult penance that you have un- ken. It is not easy for one so r like you to fast for three days nights."

Grieve not, Sire," said Savitri, shall go through it quite all right." Well, I don't have the power to you to break it. I must give you blessings. Go through it sucess- ."

Savitri began her fast. She became k and lean like a stick.

Tomorrow is my husband fated to she rolled this thought in her mind and kept awake all through the night in anguish and anxiety.

The day dawned. The Sun was coming up in the sky. Savitri went through her morning ablutions. She approached the *brahmanas*, the aged, her father-in-law and mother-in-law. She made her *pranaams* to them in proper order and stood before them with her palms joined in supplication and prayer.

The *tapasvins* beheld her, the picture of duty and humility. "May you live long with your husband!" they said in one voice blessing her.

Just then, lifting an axe on to his shoulder, Satyavan started to go into the forest.

"No, not by yourself, my Lord! I

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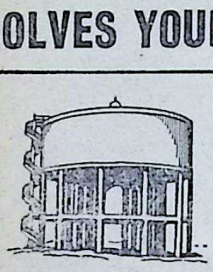

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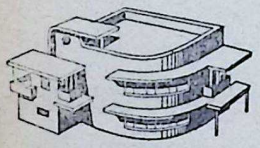

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go with you; you shall not go today."

You have not been into the forest ore, my dear," said Satyavan; ere is no proper path in the woods. d you have become weak and thin your fasts. How can you walk e rough forest?"

vitri: "My fast has not made weak. I am eager to go with Pray, do not forbid me."

If you have decided that way," Satyavan, "I shall gratify your e. But, first, obtain leave of my nts so that they may not find fault me."

vitri approached her father-in-law mother-in-law and speaking with lity, said: "My husband goes to forest to procure fruits and fag-. If you will please permit me, I shall go with him today. For, I cannot bear to be away from him today. And I have not stepped out of the hermitage all this year since I came here. I long to see the forest in all its verdant glory."

Dyumatsena said: "Since she came to us, Savitri has not till this day made a request to us. Let her wish be granted. Child, take care of Satyavan on the way; do not be neglectful of him."

The happy pair then hied to the forest talking pleasantly all the way and looking at the things of beauty at every turn.

And yet, Narada's words were knocking at Savitri's heart. And, her thoughts were anxiously rivetted to the dread moment.

[*To be continued*]

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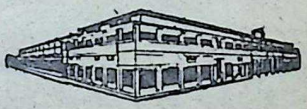

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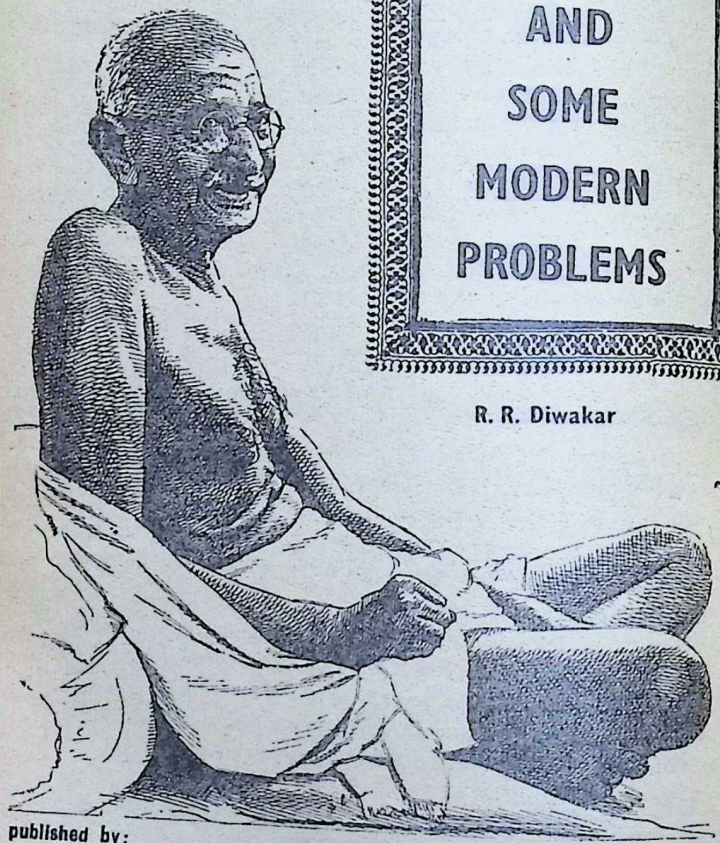

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ANANDA MATH

(Translated by R.P.A.)

ART III

(Continued from last issue)

8. Surrounded by Cannons

THE news spread among the Order of the Children that Satyananda had returned and desired to see to them. The directive had gone forth and the Children started coming to the *Math* in groups. Over ten thousand Children assembled in that forest covered with mango and jack, palm and plantain trees. When the late-comers came to know of the return of Satyananda, they shouted in

No one knew where Satyananda had been or on what mission he had gone. It was rumoured that he had gone to the Himalayas to practise austerities for the welfare of the Order. The members assembled whispered to each other: "Our *guru* has received the blessing of God. We shall be victorious and the country will be ours." Soon the whispers rose to the crescendo of shouts. "Kill, kill the ruling class," cried some. "*Maharaj Ki Jai*," shouted others. A few cried "O Hari, O Murari!" while others chanted "*Vande Mataram*".

But one asked: "Brother, will the day ever dawn when we hapless Bengalis will sacrifice our lives on the field of battle?"

Another queried: "Brother, will the day ever come when we can destroy the temples of the rulers and build temples of Radha-madhava in their place?"

A third doubted: "Brother, will there be a time when we can enjoy what we produce?"

Ten thousand human voices mingled with the rustling of the leaves and the murmur of the brook; all around the forest was green and the earth verdant; the water of the brook was clear and the sands on its banks were white. The flowers were in bloom and their fragrance filled the air. Every now and then the assembled hosts sang the delightful *Vande Mataram* song.

Satyananda came and stood before the assembly. The ten thousand children bowed their heads before him in reverence. The light of the moon was peeping through the interstices of the leaves. With tears in his eyes and raising his hands high, Satyananda spoke in a stentorian

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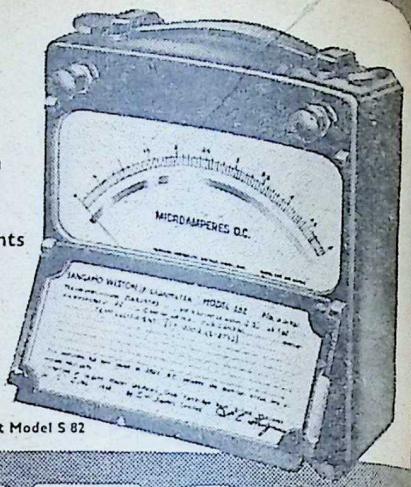

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"He who is the Lord of the
rse, who wields the conch, the
s, the club and the lotus, who
oyed evil-doers like Kesi, Madhu,
a and Naraka has blessed you
given strength to your arms and
to your heart. May He lead you
the right path. Come, let us
his glory."

om ten thousand throats came
Jayadeva's song:

Lord of the world, thy praise we
sing.
With praise of Hari the world doth
ring!
In stormy ocean tempest-tossed
You do float
Like a boat;
The Vedas in yourself reposing
Effortless how dear enclosing
Like a fish you take form
Kesava sweet!
Whilst at your feet
of the world, thy praise we sing
praise of Hari, the world doth
ring!"

Satyananda again blessed them and said: "I have to tell you something very important, Children. One Thomas, an irreligious and hard-hearted man, has killed many Children. Tonight we should smash him and his troops. That is God's command. What do you say?"

Immediately cries of "Hari, Hari" resounded throughout the forest. "Where is he? We will kill him just now. Kill, kill the enemy." These cries echoed even across distant hills.

Then Satyananda said: "To achieve it, we have to hold ourselves in patience for some time. The enemy possesses cannons. Hence we cannot fight him unless we too have cannons. Moreover they belong to a 'heroic' race. I am expecting seventeen cannons from Padachinha. As soon as they come, we shall start the fight.

[*To be continued*]

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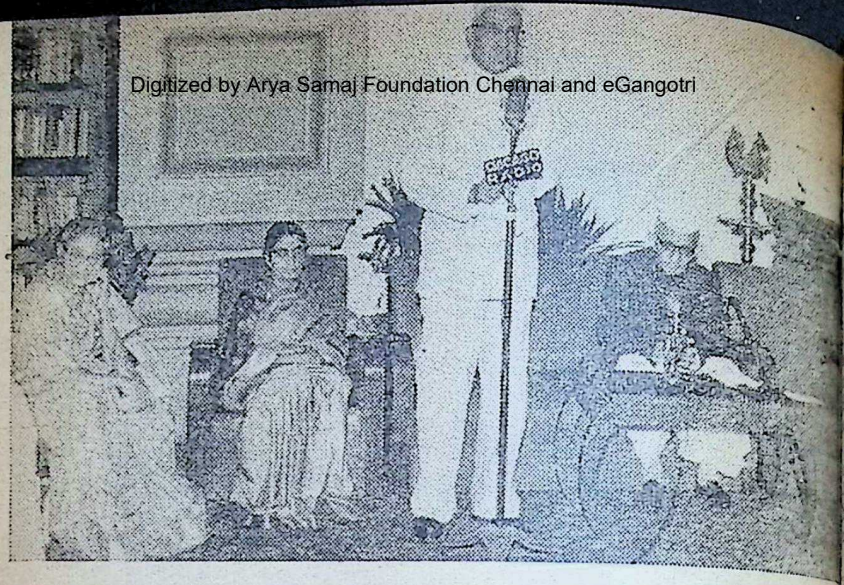

Sri V. P. Naik, Chief Minister of Maharashtra, replying to the felicitations of Kulapati Munshi to him and his colleagues.

Notes & News

BHAVAN FELICITATES CHIEF MINISTER AND HIS COLLEAGUES

THE Bharatiya Vidya Bhavan held a reception on January 29 at the Bhavan's Gita Mandir to felicitate Sri Vasantrao P. Naik, Chief Minister of Maharashtra, and his Cabinet colleagues. The function was attended, besides the members of the State Cabinet, by several distinguished guests and consular dignitaries.

Welcoming Sri Naik and his colleagues, Kulapati Munshiji said:

"On behalf of the Bharatiya Vidya Bhavan and myself, I have great pleasure in extending a very hearty welcome to my friend, Sri Vasantraoji Naik, and his colleagues in the Ministry.

"Maharashtra justifiably enjoys the reputation of being one of the best administered States of India. It has been its good fortune to have a succession of homogeneous teams of Ministers composed of broad-minded men and women of proven ability and integrity.

"Having been associated with administration at several levels, I am aware of the difficulties involved in it. With the passage of years, these difficulties have multiplied, due to a variety of causes, both in number and complexity. Yet, it is comforting to see that, within the constitutional ambit prescribed, the Government of our State has, by and large, established a record of just and efficient administration.

"I am happy to find, Mr. Chief Minister, that in implementing policies you and your colleagues are striving to blend idealism with pragmatism. No Government can afford to be obsessed with doctrinaire views on practical problems. They have to see that policies are genuinely and effectively enforced and if, on an objective

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..., it is found that certain ... cannot be successfully imple... it is their duty to scrap or ... them.

...his connection, you will permit ... make a comment on a matter ...affects, not politics, but the ...fe of the people. In 1938, I was ...the active sponsors of the policy ...hibition. I believe in Prohibition ...gly as anyone else in the coun... ...wever, after a close study of ...king of the policy during all ...ears, I am constrained to say ...s it is today, it is a fraud and ...elieve. And I congratulate you, ...ef Minister, on bringing a fresh ...urageous outlook on this pro...

...all that in your first press con... ...as Chief Minister, you stated ...s were neither 'left' nor 'right' ...the 'correct'-side. It is hearten... ...see that you are striving to ...to that policy, difficult though it ...re say, to do so. May I wish you ...eed in the onerous task you ...ndertaken as Chief Minister of ...ashtra?

...country is now passing through very critical times. We are perhaps one of the very few countries, among the newly independent nations of Asia and Africa, which is still blessed with a democratic form of government which upholds the Rule of Law. And the preservation of our freedom and independence is a live and urgent issue.

"In these circumstances, it is the primary duty of educational institutions to prepare dedicated men and women who will shoulder this burden. The Bharatiya Vidya Bhavan, anchored to India's ageless culture and having faith in her mission and destiny, is striving to achieve this end in some small measure. And I trust it will continue to carry the goodwill of all friends in the country as it has so far.

"Once again, I thank you, Mr. Chief Minister, and your colleagues in the Ministry for coming over here this evening."

Replying, Sri Naik said that he was grateful to Kulapati Munshi, Smt. Munshi and the Bhavan for inviting him and his colleagues and giving them so much encouragement in the onerous tasks they have taken up. He said that Dr. Munshi had been in the fore-

...left are seen Ministers of Maharashtra Cabinet who attended the recep... tion. Smt. Lilavati Munshi is seen chatting with them.

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front of the country's political life when he was still at college and even then he had admired Kulapati's work for the country.

He referred to Dr. Munshi's wide experience and learning and his present dedication to work in the educational and cultural fields. That his (Chief Minister's) policy had won the appreciation of such "a wise and veteran leader" would be a source of great strength to him and his colleagues, Sri Naik said.

To him, this was not so much appreciation as "blessings of veteran leaders like Kulapati" which he and his colleagues would strain every nerve to deserve by tireless efforts.

The large and distinguished audience was later treated to light refreshments and some exquisite music by the young *gottuvadyam* player from Mysore, N. Narasimhan, and by seven-year-old Kumar Prakash accompanied by another seven-year-old Kumar Vivek on the tabla.

The function ended with the singing of the National Anthem.

MARTYRS' DAY

MARTYRS' DAY was observed by the Bharatiya Vidya Bhavan on January 30, 1964, with a prayer meeting in the Gita Mandir of the Bhavan. Verses from the *Bhagavad Gita* and Ram dhun were recited and Mahatmaji's favourite hymn *Vaishnava janato* was sung. Kulapati Munshiji spoke a few moving words paying homage to the sacred memory of Gandhiji. He said that he had known some very holy men and *bhaktas* but none had so sincerely lived in God as the Mahatma had. His strength and vitality, said Kulapati, sprang from his faith in God and he taught us to live according to the moral law amidst the strong forces of materialism. He urged those assembled always to keep in mind the values and aims that Gandhiji had held dear.

M. R. A. TEAM AT THE BHAVAN

SRI RAJMOHAN GANDHI, grandson of Gandhiji (and of Rajaji on the distaff side) and M. R. A. leader visited the Bharatiya Vidya Bha College of Journalism, Advertisin Printing with his colleagues of Moral Rearmament Movement oc 22nd of last month and addresse students on "Revolution Beyond gans."

Explaining the aim of the M Sri Gandhi said that it was to about a world social and economi volution through love, non-viol honesty and purity, so that justice peace are established and an e made to poverty and discrimina "It was," he said, "a revolutio character."

Sri Gandhi maintained that vio and hate in the atomic age was ness and unless men of goodwill determination got together and s hard to bring the world back on path of peace and sanity with ed enthusiasm, a terrible catastr would befall humanity.

Sri Gandhi and his friends addr the staff of the Bharatiya Vidya B van too in the Gita Mandir of Bhavan on January 24, 1964 on ideals of the M.R.A. Presiding the function, Kulapati Munshiji rich tributes to their sense of de tion and earnestness of purpose.

Lauding the multifarious activ of the Bhavan, Sri Gandhi said: "I pect, honour and salute you Sir, your work in the service of India humanity."

REPUBLIC DAY

THE flag hoisting ceremony was formed by Kulapati on the morni January 26 at the Bharatiya V Bhavan. The function was attende the staff and well-wishers of the B van. A spirit of re-dedication suf the atmosphere as the National them and Bhavan's songs were s and Kulapati spoke briefly but v deep emotion of what we owe to National Flag.

This was followed by vocal and strumental music.

Sri Damodardas Khanna, H secretary of the Delhi Kendra of

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Kendra: Members of the Astrological Class conducted by Prof. K. S. urti, Bhavan's Hon. Professor of Astrology. Photo taken on the occasion of the Makar Sankranti Celebrations.

---

then spoke on the power and said that Karnatak music ined the original purity of its naduterated by foreign in-. He paid a glowing tribute to i's many-faced activities in ice of the country.

AMODARA MENON

ESSING the students of the a Vidya Bhavan's College of sm, Advertising and Printing 23rd of last month Sri K. A. ra menon, Kerala's Minister for es, said that he would rather be tor of a newspaper than a under constant fire from the

Menon, who is a former editor *Mathrubhoomi*, the well-known am daily, was speaking on alam Journalism".

ewing the progress of news- in Kerala he said that their ments in the post-Independence e spectacular. The literacy rate of literacy in the State where even labourers often read more than one newspaper.

Commending the College of Journalism for its excellent progress, Sri Menon said that it was rendering yeoman service to our democracy.

Smt. Leela Damodara Menon, who is an outstanding social worker of Kerala, pleaded for greater encouragement by the Press to women's social and political activities.

SUGAM SANGEET SAMMELAN

THE Sugam Sangeet Sammelan organized by the Sugam Sangeet Unit of the Bhavan's Kendra was held at Ahmedabad on the 15th of last month. Sri Hitendra Desai, Home Minister, Gujarat, and President of the Sangeet Natak Akademi, inaugurated it and Sri J.M. Shelat, Chief Justice of Gujarat, presided over it.

Sri Navin T. Khandwalla, Hon. General Secretary of the Kala Kendra, traced the growth of the Sugam Sangeet Unit and added that in future this Sammelan would be held in different

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parts of the country and would soon develop on an all-India scale, covering music in all languages of the country.

Justice Shelat in his remarks traced the history of the collaboration of poetry with music from the times of Meera and Narsi Mehta.

Sri Hitendra Desai in his speech paid a handsome tribute to the Bharatiya Vidya Bhavan and Kulapati Munshiji.

Sri Desai also inaugurated a symposium in which Sri Harkant Shukla, Sri Kanchanlal Mamawala, Sri Avinash Vyas, Sri Yashwant Shukla, Sri Jitubhai Mehta participated. Different aspects of Sugam Sangeet were discussed including points of view of the poets and those of the composers.

The musical programme was held in the evening at the Town Hall before an overpacked house. About 60 artistes from Bombay, Ahmedabad, Baroda and Rajkot participated. The interest of the audience remained so sustained that till past midnight nobody left the hall. Sri Hitendra Desai, Justice Sri J. M. Shelat, Smt. Mrinalini Sarabhai and others mentioned that the Sammelan would be remembered for a long time.

DAKOR KENDRA

THE Bhavan's College, Dakor, celebrated its second annual day on Saturday, January 25, with the Hon'ble Sri Utsavbhai Parikh, Gujarat Minister for Revenue, Agriculture, etc. as the guest of honour.

After prayer, the Principal, Dr. C. M. Mehta, welcomed the gathering and read out the report. The Hon'ble Minister distributed the prizes including Kulapati's medals for the best students in the various categories. Professor Pathak read the messages from various eminent persons.

In his thought-provoking address, the Minister stated that though a large number of colleges were being opened every year in Gujarat he was not very happy over it. The need of the day was for technical institutes.

THE 14th Republic Day was celebrated by the Bhavan's College, Dakor, at a simple ceremony in the early hou Sunday, January 26, 1964. The P pal, Dr. C.M. Mehta, took the in the ceremonial parade by N Cadets.

ADI MARZBAN FELICITATED

THE Moliere of the Gujarati stage Adi Marzban, was felicitated at a ception held by the Kala Kendra the Bharatiya Vidya Bhavan on hi ceiving national recognition of his vices by the award of Padma Shre this year's Republic Day.

Sri Marzban, who is the Direct the Drama Department of Bha Kala Kendra, was warmly praise Kulapati Munshiji, who presided the function, for his services to jarati drama and Smt. Munshi desc ed him as a "born director". She pealed to him to use his dramatic us to further propagate the ideal the Bhavan.

The Mayor of Bombay, Sri B Bandookwala, H. H. the Nawa Palanpur, Sri David Abraham, th teran doyen of the screen, Sri D Jefferies, Sri Adi Chinoy and Smt. Pathak were among those who of Sri Marzban's talents and ach ments.

The most eloquent tribute, how came from Sri Marzban's old fri Sri Homi Bode, who related the e ing story of Adi's spectacular suc

Replying to the felicitations, Marzban thanked his friends for encouragement and co-operation w had enabled him to make his co bution to the Gujarati stage.

He said that he owed a great to Kulapati Munshiji and Smt. M for their sustained support throug Bhavan. As a member of the Bha he said, he was proud to be their Referring to Kulapati's work a writer in Gujarati, he said that K pati had ever been a source of ins tion. "I can make people laugh, said, "but Bapaji can make them th

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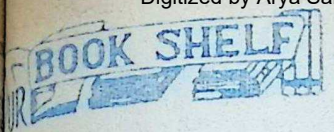

...S AND EDUCATION. By ... Collins. Published by Mac... & Co. Ltd., London. 1963. ...8+viii. Price: 40s.

...OLLINS, whose earlier book *... and Crime* was widely wel... by critics on the score of its ...ndard of scholarship and pre... has now turned to another ... facet of Dickens—his role as ...cator. Children in Dickens's ...re not merely incidental cha... decorative pieces, or occasions ...e; in novels like *Oliver Twist*, ... *Nickleby*, *David Copperfield* ...t *Expectations*, children oc... ...e central place. Some 30 or more ...Westgate House, Dotheboys ...r. Whackles' Seminary, Salem ... Academy, Turveydrop Aca... Mr. Cripples's Academy, M' ...nchild's School, etc.—figure in ...els, and from the plight of his ... children in these schools ema... with deadly effect Dickens's in... ...t of 19th century education in ...d.

...es, Dickens was himself the ... of nine children, and he knew at ... close quarters what children ... and what they needed—they ... understanding and love, above ...ing his busy life, Dickens seems ...e visited a large number of ... and to have been intimately ...ed with the working of quite a ... them. Dickens was no cloistered ...t like, say, Jane Austen; nor a ...ted" artist in fiction like, say, ... James. Life in its multiplicity ...mplexity invaded his consciousness ...nd he grappled with life with an ...ge of affection and anxious con... ...nd the novels seem to have al... written themselves out. The man ...re than the artist, and the artist ... was an artist in a truly heroic ... We owe to the integrity of his ... concern and the energy of his spirits." (Gayle C. Ecton, *Hardy, Dickens and the Victorian Scene*).

creative talent the 15 novels and the many short stories that constitute the canon.

Dickens's portraits of contemporary schooling—the schools and the schoolmasters—have been criticised because sometimes they tend to be mere caricature; and sometimes the satire seems to be too edged and harsh. While admitting that "there is, indeed, often 'cheek' and irresponsibility in Dickens's attacks on institutions", Mr. Collins nevertheless adds: "but many of the educational practices he attacked, deserved it". Like most critics, Dickens too was more convincing when he condemned the abuses than when he offered constructive suggestions. But he was clear-headed and right about the essential things: education is the State's need more than its gift; education is one of the things of God's (not Caesar's), and hence, while the State may (and indeed should) foster the education of the children, for the State to attempt anything like regimentation would be to stifle the very breath of education.

The child has a right to "grow" in his own way in a permissive atmosphere; to force him into a regulation mould would be fatal to the child, fatal to education, and fatal to the State. Dickens of course was far more conscious of the tyranny of the private school and the perverse schoolmaster than of the possibilities of State tyranny and regimented education.

In Chapters V and VI, Mr. Collins considers the more important "teachers" in the novels, and tries to discover the novelist's intention in delineating them. Dickens saw more of boys' than of girls' schools, for on the latter "he has nothing as forceful, or original... as the Bronte Sisters. Here more than elsewhere in his educational writings he resorts to a type-character and a type-situation...—graceless spinsters insulated from the world".

There were other limitations, too, in Dickens's social thought as it touched educational problems. Although not a pioneer or thinker, Dickens's merit was to have seen what the more original

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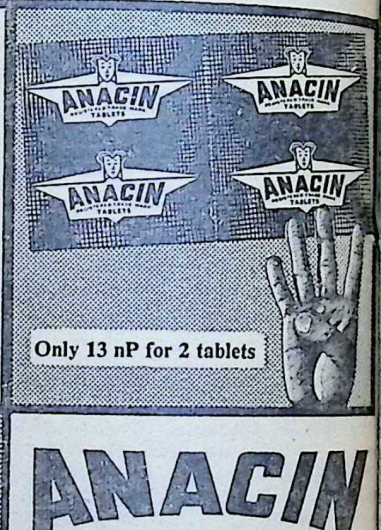

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given striking form to his per- in his novels. He made the his readers laugh; he made ink; and he thereby created a favourable for educational re- Most of Dickens's wishes were lly fulfilled", says Mr. Collins, is is true of the more prominent ducational demands... he help- reate the ambience within which hanges, in legislation and in ould take place."

—*Dr. K. R. Srinivasa Iyengar*

NG AT THE CROSS ROADS. Nirod Mukerji. Published by Publishers, Bombay-1. 1964. Price: Rs. 12/-

s an important catalytic contri- helping us to a clearer under- of the vital but complex pro- of National Integration. The is Professor of Psychology at mbay University and was at i and Calcutta earlier. He was r some time with the Ministry cation, Government of India, as on Special Duty (Social Edu- He thus brings to bear on the discussed considerable experi- cked with exact erudition criti- ilised with more than academic Dr. Mukerji's style is as en- as his exposition is scientific id. He writes with a detached ity free from prepossessions.

subtitle of the book is "An Ana- Approach to the Basic Problems chosocial Integration." This is y indicative of the contents. It ht chapters covering only 194 but packed with well authenti- data and candid reflections de- more than cursory reading. h Dr. Mukerji states (p. 20) the subject-matter under con- tion does not fall under the pur- of anthropologists or psycholo- his comprehensive study ignores anch or aspect of his theme. h he appears to underestimate portance of the historical ap- when he says (p. 191): "there is inspiration that we can derive from looking back," he does look back inevitably, if only to compare and contrast the past and the present. This he does, not so much to ask us to *ignore* the past, as to *emphasise* its realistic revaluation in our contemporary context and needs.

His academic dissection of the concepts of "Nation and Nationality" (Ch. 3), "Cultural Criteria" (Ch. 4), "Community Feeling" (Ch. 5), "Genesis of the 'Indian'," etc., are based on tradition and history as well as on the psychological implications of the facts and views represented. Nonetheless, "The forces behind unification, therefore," he says, "streamed out of the various legal, and not socio-cultural channels." (p. 142).

He makes a distinction between "integration" and "assimilation": "Integration assumes the plausibility of conflicts and yet successfully resolves them, assimilation dissolves the conflicts by refusing to accept their existence. Assimilation presumes the sense of inclusion, integration affords freedom." (p. 114). He continues: "*Integration stands for unity in diversity* and this is the grand acquisition of the fundamental rights guaranteed to the people of India under its Constitution."

Differences of opinion or interpretation of the significance of the historical and social or cultural data cited by the author, are possible. But his investigation is wide-ranging, his analysis is penetrating, and his reflections are thought-provoking. As he puts it on p. 101—"it is like the gateways to the mind, though inside the gates one has to tramp a good deal." Or again (p. 65): "These are like the individual pieces in a jigsaw puzzle. If any of these were severed from the total behaviour, it would appear as a puzzle, but viewed in the totality... its combination in forming the configuration can be easily recognised."

In short, as Prof. Mukerji states in his "Apologia", "The author has ventured in this essay to review the problems of social and national integration in a detached manner unbiased by tra-

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al or other viewpoints while ng these from different angles." very helpful Bibliography com- g 73 select titles covering all as- of the thesis is added—not as a to further reading" but only to nticate chapter and verse of cita- in the text.

Prof. S. R. Sharma

HISTORIAN AND CHARACTER. Dom David Knowles. Published Cambridge University Press. 1963. 388. Price: 45s.

ORY is lengthening, widening and ening. It was till recently the his- of the State or the Church, but days it is co-extensive with life. s proliferated in every direction constitutional, social, economic, nistrative, cultural, imperial, etc. first piece in the collection of e essays is the inaugural lecture David Knowles, delivered on mber 17, 1954, as Regius Professor odern History in the University mbridge. It elucidates his abiding st in human problems and per- ity and in medieval thought and sticism. He poses the question, is cter the province of the bio- er rather than of the historian? he historian has to describe the he should know the tree; certain- e personality of John Wesley was significant for England than that e elder Pitt" (p. 2), though the of the biographer and the histo- are different.

e functions of the historian and itfalls are enumerated. "A histo- may well, in his assessment of cter, show the same genius of athy that we recognise in a poet lore rarely, and yet not negligib- e character of a single man—a St. is, a Luther, a Henry VIII—had a decisive influence over a multi- and has altered part of the m of history" (pp. 14-15). The important essays are: *The Huma- of the Twelfth Century, St. Ber- (1090-1153), A Character Study of* nas Becket (1118-1170), *The Monastic Buildings of England,* and on Gasquet (b. 1846) as an historian. E. C. Butler (1858-1934) is discussed in nearly one hundred pages. The volumes, which contain a Bibliography of the author's writings (1919-62) and an Index, will be instructive to students of history and of the historical method.

—Prof. R. Sathianathaier

KADAMBARI—A condensed prose rendering in English, by Dr. C. Kunhan Raja with his own short English Introduction and a glossary of terms. Bhavan's Book University Series, No. 110. Published by Bharatiya Vidya Bhavan, Bombay-7. pp. 198. 1963. Price. Rs. 2.50.

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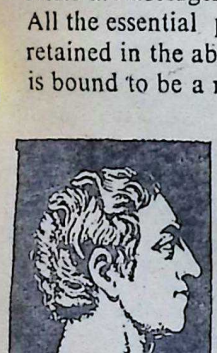

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in the field. There are a few other quent translations also in English as by Peterson. But, the present is a selective presentation of the written with a crusading zeal by with a sense of a mission and he to "present art from the point of of art" (xii).

—*Dr. B. N. K. Sharma*

GUJARATI

IKA, KOTESHWAR AND KUM-ARIA. By Sri Kanaiyalal Bhai-kar Dave. Published by the chya Vidya Mandir, Maharaja ajirao University, Baroda. 1963. 18+195. Price: Rs. 4.25.

author of the book discusses and bes vividly the nature and us forms of Shakti and comes to onclusion, quoting copiously from edas, *Puranas* and *Devi Bhagavat,* it is the only vital principle per-g the whole universe, animate inanimate. Tracing the origin of Mother cult in the *Vedas,* he gives ntinuous account of it as it deve-l at different times. He then pro-s to give a vivid picture of the hip of Amba Bhavani—one of the s of Mother Goddess—as it was in e in Gujarat.

e author has spared no pains in ng some of the mistaken popular as about Arbuda, Arasana, Kote-r and Kumbharia.

s in this book that we find for the ime an effort made to so co-ordi-the conflicting theories as to give o a consistent, acceptable conclu-about the above-named places.

k tales illustrating the all-power-ature of Shakti serve as light re-ment in the midst of the heavy of research presented by the r in the book under notice.

o Appendices, the Bibliography the Index immensely enhance the ical utility of the book.

—*Dr. A. S. Gopani*

PERIODICAL

"SWARAJYA" ANNUAL, 1964. Published by Bharatan Publications, Kilpauk, Madras. pp. 240. Price: Rs. 5.

THIS year's issue is as usual a feast of colour, substance and style. Between the covers is to be found a veritable symposium on the issues facing our country and a galaxy of writers with mastery of subject and style of expression both inform and delight the reader.

Beginning with a moving tribute to the founder-editor, the late Sri Khasa Subba Rao, by the present Editor, Sri Pothan Joseph, we have the incisive pen of Rajaji himself analysing the problems and prospects of democracy in India and in another article showing up the dismal picture of the ideological confusion of the Congress at its recent session at Bhubaneswar.

Sri Prakasa reveals how adult franchise has worked (or possibly, not worked) in India, Sri K. Santhanam writes on the urgent need for good government and Kulapati Munshiji gives a perspicacious analysis of the formidable task that Sri G. L. Nanda has undertaken to root out corruption from the country in two years.

Our foreign policy is dealt with by Sarvasri B. Shiva Rao, K. K. Sinha, M. Ruthnaswamy, D. R. Mankekar and M. R. Masani and the state of our economy is discussed by Sarvasri C. L. Gheewala, B. K. Shenoy, Bharat Ram, Murarji J. Vaidya and others.

Dr. C. P. Ramaswamy Aiyar writes on the contribution made by German universities to industrial progress and Prof. P. Mahadevan writes on the political philosophy of the Jan Sangh. Prof. N. G. Ranga, Sri C. S. Subramania Iyer and Sri M. K. Nambiar show the substantial inroads made by the Government into the fundamental rights which the Constitution had once guaranteed to us.—*K. S. R.*

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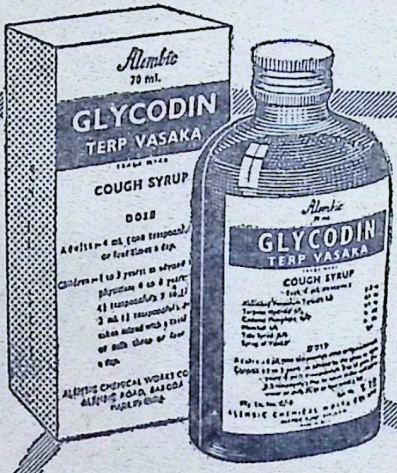

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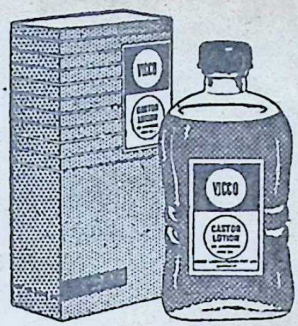

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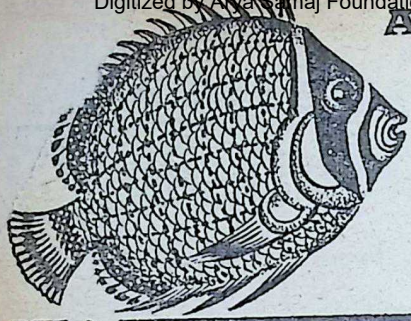

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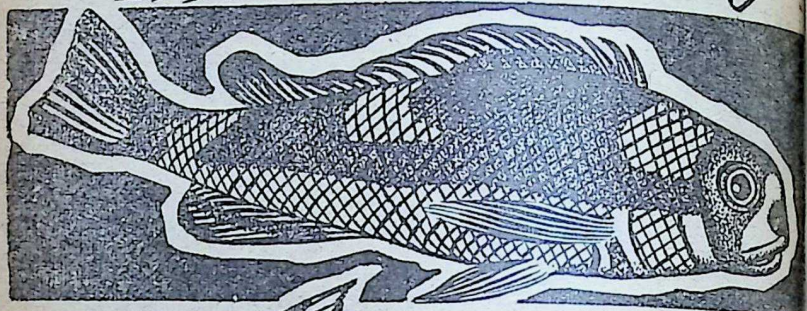

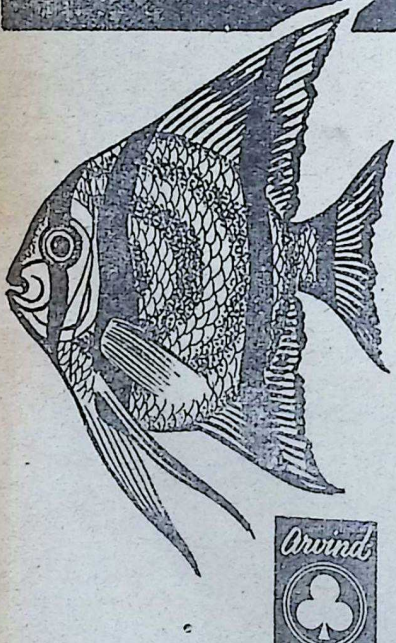

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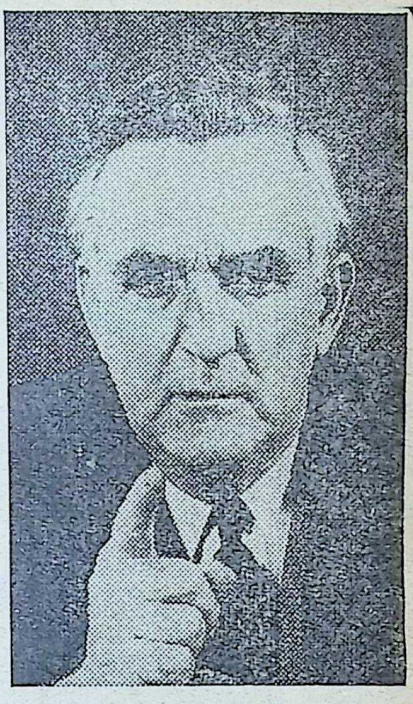

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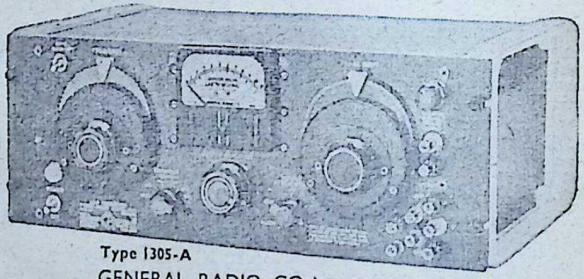

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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BHAVAN'S JOURNAL

PATRIOT'S PRAYER

न मे वांछाऽस्ति यशसि विद्वत्वे न च वा सुखे ।
प्रभुत्वे नैव वा स्वर्गे मोक्षेऽत्यानन्ददायके ॥
परं च भारते जन्म मानवस्य च वा पशोः ।
विहंगस्य वा जन्तोः वृक्षपाषाणयोरपि ॥
निरन्तरं भवतु मे मातृसेवांशभाग्यभाक् ।
एषैव वांछा हृदये, साक्षी सर्वात्मकः प्रभुः ॥

Neither fame nor happiness do I seek,
Nor lordship on Earth, nor bliss of Heaven,
But birth in Bharat, as man or animal meek,
Bird or tree or as a stone even.
Eternal toil I yearn for my Motherland,
To this wish in my heart let God witness
stand.

—*Bharata Bhoomata Stotra*

Vol. X, No. 16

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No. 304

KULAPATI'S LETTER
on Life, Literature & Culture

☆ THE CHANGING SOCIAL PATTERNS ☆ THE CASTE ☆ BAN ON INTER-CASTE DINING

BHARATIYA VIDYA BHAVAN
BOMBAY.

MARCH 1, 1964

MY YOUNG FRIEND,

WHEN I look back on our social pattern—particularly of Gujarat, with which I am familiar—I am struck by the revolutionary changes which have overtaken it during the last seventy-six years.

As I look back, the social pattern appears to have four distinct facets: the caste, the family, man-woman relationship and religious outlook as reflected in social life.

Of them, the caste is the most important, for it over-arches the whole system, not only of Hindus, but of other communities as well. Few people realise that there is a caste system in some form or the other even among communities other than the Hindu.

Among the Hindus, there are four castes in theory, but 3,000 in fact. The Harijans, who are 20% of the population, are outside these four castes and are actually sub-divided into 4 castes. And the changes in our social pattern largely flow from the changes in the caste system.

The caste, or to use the appropriate word, *Chaturvarnya*, the Four-fold Order of society, is as old as the Rig Vedic hymn *Purusha-sukta*. Its hereditary-cum-vocational aspect is enshrined in Manu's code. Its psychological basis is contained in the *Bhagavad Gita* where the Lord divides men into four classes in accordance with the nature of their qualities and actions,—a division which stands true today as it did at the time when it was proclaimed.

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practice, *Chaturvarnya* became pre-eminent feature of Hindu e—the framework within which moral and spiritual values a place. There are hundreds of nds today in the land who still strict conformity with its re-ents. Even in Bombay, which is ay an outpost of the West in you will find quite a few who to it.

the ancient world, only four were recognised. In practice, er, social groups in the country d the Four-fold Order accord-their heredity, vocation or ac-on of appropriate traditional of conduct.

conquering Huns were absorb-Kshatriyas. The remnants of the s of Mahmud Ghazni, left be-in Saurashtra after he escaped h the deserts of Kutch, were bed in the Four-fold Order, each ding to his vocation.

se built-in processes continued to modern times. The castes r rose in status by neglect or sition of characteristic caste or change in vocation.

n in recent times castes have n status on account of improv-onditions and acquisition of caste habits.

the turn of the century, some ns of the Bhargavas of North were classed as Dhusar Banias. I attended their conference in I found that most of them were keepers. But they had a tradi-hat they were in fact Brahmans. vement for uplift followed. Brah-al habits were encouraged. g men were provided with facilities for higher education. In thirty years, they had become as high class Brahmans as any.

When I was young, a certain caste in Broach was not classed as Vaishya. But with education and economic progress, they discovered their Vaishya origin. They began to wear the turban and the caste-mark of high-class Banias. The habit of *puja* and attending temples became habitual with them. Their women-folk, who till then wore their saris tucked up, began to wear them ankle-length—a symbol of high respectability.

The Mayavamsis of the Surat district were, sixty years ago, classed as untouchables. Many of them came to Bombay in the wake of European and Parsi families whom they served, made money and discovered that they were originally Kshatriyas who had suffered degradation because of military defeat.

When I began to work among the Harijans in 1930, in the course of my mission, they expressed to me an insistent desire to be invested with the sacred thread. One fine morning, a big ceremony was staged. They were invested with the sacred thread. A dinner was held.

Recently I inaugurated one of their annual functions. They were as good as any Kshatriya in the low-income group in Gujarat.

The rigid caste system, as we knew it in Gujarat 25 years ago, came into existence in the medieval period which began with Mahmud Ghazni's inroads into India about 1000 A.D. Then, the major castes broke into localised fragments, such as Dravids, Gauds and Gurjars according to the

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region in which they lived. The Brahmans of Brigu Kachha (Broach region) were called Bhargavas; the Banias from Lat (South Gujarat) came to be known as Lad Banias.

The next stage was reached in the 13th and 14th centuries. Whenever a Khilji or a Tughluq Sultan destroyed a city, its residents fled in groups and settled in other parts of the country as sub-castes. The Modh Brahmans and Banias were refugees from Modhara, the Shrimalis from Shrimal.

In old days, caste consciousness prevailed at all levels. When I was young, the boys of my caste were either at peace or at war with the boys of one of the other castes, each caste group looking down with contempt on the other. Members of one caste did not dine with members of another. Marriages were permissible only inside the caste. Certain essential social functions and responsibilities, like attending caste dinners or helping in funerals, were reserved for members of the caste.

Above all, the caste was one's own world within which he found social security, mutual aid and a community of attitude and behaviour even in small matters like dressing, cooking and eating.

This exclusiveness has practically disappeared in large cities; in small cities, it is fading away. Caste-dinners have been generally replaced by friendly dinners, not necessarily restricted to members of one caste. Caste functions have become fewer. The embargo on members of other castes participating in funeral or obsequial gatherings has all but disappeared.

You can best get an idea of ... changes which have come over the ... cial pattern which caste involves ... I refer to the caste in which I ... born, the Bhargava Brahmans of G... jarat.

Seventy years ago, they lived in fo... places—Broach, Surat, Mandvi a... Kamreja. The Broach section w... divided first into Bikshuks (50 fam... lies), who performed profession... Brahmanical duties, and Grahasth... (150 families) who, on account ... success in other pursuits, had give... them up. The Grahasthas were aga... divided into Vishas or Twenties a... Dashas or Tens who were no mo... than two or three families.

There was inter-dining between ... these sections, but not with Brahma... of other castes. Caste dinners, among... us, were prepared by members of o... own caste.

In 1897, a member of our cas... employed other Brahmans to co... food for a caste dinner. The dinn... was broken up. The host was direc... ed to perform expiatory rites for com... mitting the sacrilege. But that w... the last of it. Thereafter, Brahman... of other castes came to be regular... employed for cooking dinners and n... body took notice of this.

In 1902, when I went to the Baro... college, all Brahman boys in the ho... tel used to wear silk *pitambers* an... sat at a distance from others wh... dining in the clubs. A few of us h... came "reformers" as we called ou... selves. We gave up putting on silk... started a new club where we all s... together for dinner. This shocked t...

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> **I believe in the Varnashrama Dharma in a sense, in my opinion, strictly Vedic but not in its present popular and crude sense.**
>
> **—Mahatma Gandhi**

ers of the other clubs who held dining as a sacrilege. My own men also were shocked when learnt that I was no longer put- on silks and was dining with s.

1914, the Aryan Brotherhood, a founded by Ranchhoddas Lot- and Daphtary Senior, then a g solicitor, held a formal inter- dinner. It created a tremendous r in our society. Ex-communi- ns followed. Most of the persons participated in the dinner had rform expiatory rites before they taken back into their respective s.

en when we had our annual din- f Advocates and Solicitors on the inal Side, till 1925, I remember, ngements had to be made for the dox people to sit separately.

was Gandhiji's *ashram* that final- moved the stigma attached to in- caste dining. In 1929, when I first t to the *ashram*, all persons, irres- ive of caste or creed, dining to- er had become a well-accepted m. As I said, in 1930, dining with ijans also became common among es which looked to Gandhiji for ership.

ter-dining or eating food prepar- by persons of any caste whatso- , has come into vogue on account arious factors including exigencies rban life—an ever increasing num- of persons depending on hotels and restaurants for their food; the governmental prohibition in some States of hotels earmarked for one community; the abolition of sectional kitchens in college hostels; the provision of canteens in every college and office open to all communities; and the community life in the Army, N.C.C. and other camps and gatherings of the professions held in the country.

Thus the ban on inter-dining has practically disappeared, except in ever-diminishing orthodox circles. Even vegetarianism is losing its hold over those sections which used to be strictly vegetarian. Individual members frankly indulge in non-vegetarian diet—some even as a badge of their superiority over others. I have met a young Brahman who had been to America, who boasted that he always preferred beef; he thought that going against national sentiment was a heroic performance!

I shall continue the subject in my next Letter.

Yours sincerely,

K. M. Munshi

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Pearls of Wisdom

Sri Sankara Bhagavatpada

NATURE OF SELF

आयुर्वै घृतम्।

Clarified butter is indeed life.

अनुपेक्षणीयः सर्वावस्थास्वप्यतिथिः।

A guest should not be neglected under any condition.

नहि लोके वित्तलाभः कस्यचित्तृप्तिकरो दृष्टः।

The acquisition of wealth is not seen in this world to satisfy anyone.

नहि कुतर्कस्य निष्ठा क्वचिद्विद्यते।

There is no finality about sophistry.

दुर्विज्ञेयोऽयमात्मा कामिभिः (प्राकृतपुरुषैः)।

The Self is difficult to be known by ordinary people who are possessed of desire.

तथाऽपि उपायेन सुविज्ञेय एव।

Though it is such, it can be known well through proper means.

आत्मकामस्यैव आत्मा विवृणुते।

To a desirable man who seeks the Self alone, the Self becomes known (of its own accord through its grace).

वटकणिकायामिव वटवृक्षशक्तिः।

The power of a banyan tree is in a tiny banyan seed.

विज्ञाते हि श्रेयःप्रतिबन्धकारणे तदपनयनाय यत्न आरब्धुं शक्यते।

Only when the cause that bars the good is known, can effort be made to remove it.

नहि वाहयं विषयालोचनपरत्वं प्रत्यगात्मेक्षणं चैकस्य संभवति।

It is not possible for the same person to be engaged in the thought of sense objects and to have the vision of the Self as well.

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नहि स्वतोऽविद्यमानं शासनमन्यस्य कर्तुं शक्यम्।

Luminosity which does not exist naturally cannot impart it others.

तूलावधारणेनेव लावधारणं क्षस्य क्रियते (लोके यथा)।

(As in the world) the root of a (silk cotton) tree can be ced by coming to know its cotton.

तस्माच्छरीरविस्रंसनात्प्रागात्मबोधाय यत्न आस्थेयः।
यस्मादिहैवात्मनो दर्शनम् आदर्शस्थस्येव मुखस्य स्पष्टमुपपद्यते।
न लोकान्तरेषु ब्रह्मलोकादन्यत्र, स च दुष्प्रापः।

Hence, effort is to be made for the realisation of the Self fore the falling of the body, for here alone is it possible for the sion of the Self to be as clear as that of a face in a mirror, hereas this is not possible in other worlds apart from that of rahmaloka which however is difficult to attain.

अविद्याध्यारोपणवर्जित स्वरूपप्रतिष्ठ आत्मा।

Self is established in its own nature free from the superim-sition of ignorance.

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NAME IS GOD

NAME is God. *Form will come and disappear; you can have the Name always on your tongue. The sound is so sweet. You concentrate on the sound and it will take you beyond name and form of Brahman who is seated in your heart, who you are.*

This is an independent Sadhana where there is no need for any external object. It is easy. When you repeat Ramnam, *God is on your tongue!*

Ram is the Supreme Being who has become everything—the whole universe with all beings, creatures and things; and still He is beyond everything.

He is also Rama (the son of Dasaratha), Krishna (the son of Devaki), Buddha, Jesus, etc.

Ramnam existed even before Dasaratha-Rama was born.

Brahman is Ram; in that sense Ramdas was repeating Ramnam.

Just as you require a ladder to go upstairs, so Name and Form are ladders or symbols for us. We cannot think of the Impersonal. Then how to reach it? Through Name and Form.

Sound arrests the restlessness of the mind. Repetition of Ramnam *is only a means to an end. You have to eliminate the mind by any process or Sadhana. Ramdas found repetition of the Name to be the easiest.*

Name does away with the veil of ignorance most effectively and you become one with the Self on the disappearance of the ego. It is called Upasana.

You feel God's presence near you through some Sadhana. Ramnam *is the easiest Sadhana by which you feel the presence of God with you.*

Attunement of the mind with the Name will take you beyond the Name, and then the presence of God will be felt everywhere around you and in you, because He is all-pervading.

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...the essence of spiritual religion is conscious intercommunion between the finite spirit and the Divine Spirit in terms of fellowship...

SPIRITUAL RELIGION

Prof. R. S. GILL

SPIRITUAL religion is not a matter of belief. It makes no appeal to doctrinal, historical or philosophical considerations. As Hegel has said: "It is possible that religion may be awakened in the soul by philosophical knowledge: but this is not a necessity; it is not the business of philosophy to edify, and just as little does philosophy require to create religion in this or that individual in order to verify and vindicate its truth."

At the same time spiritual religion is also not a matter of ritual or ceremonial. It is purely a matter of experience.

Take for instance Thomas a Kempis' *Imitation of Christ*. His meditations are conducted and confined within the compass of direct experience. His intense religious consciousness captures the vivid emotion or luminous vision of the passing moment and records an experience which is true for him, which is ratified by others who repeat his experience and remains true for all times. He discusses no theology, natural, revealed or dogmatic.

Further, we have to take note that spiritual religion is a self-contained form of experience which has its own conditions, its own processes and its own ends which cannot be explained in terms of some different form of experience. Spiritual things are spiritually discerned. Hegel emphasises the fact that religion is an experience *sui generis*: "it is the region of conscious life where all the riddles of the world are solved, all the contradictions of reflective thought are made plain, all the bitterness of pain

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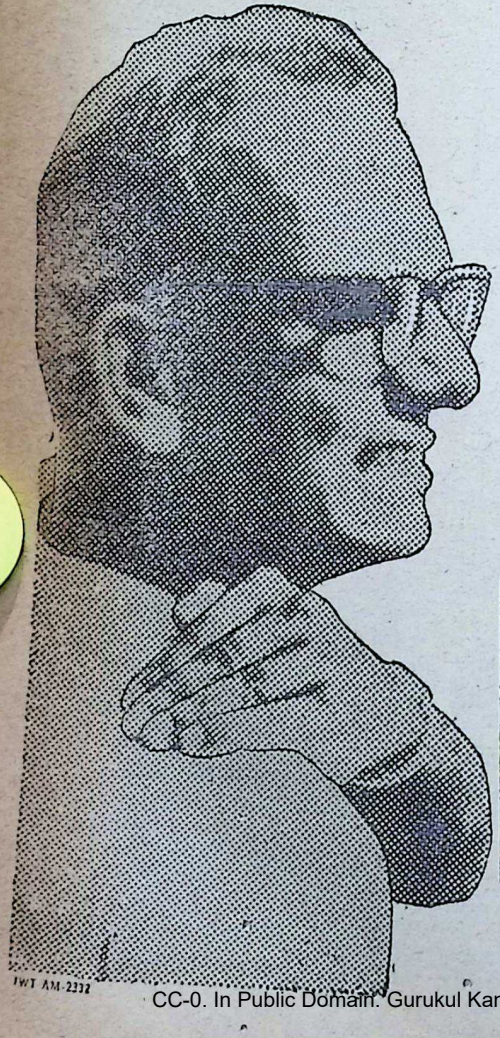

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thed, the region of eternal truth, l calm and everlasting peace." w what is the purpose of spiri- religion? It is to secure and ain a state of peace of soul, the y of changelessness or eternity. not the same as mere calmness ind that is indifferent to dis- nce. In other words it is not ntal anaesthesia which is a base itute for peace. Also it is dif- t from the quietness of rest after gle. It is peace amidst perturba- and disturbances of temporal actions, feelings, doubt and per- y of mind. It is peace in the bing conditions of finite exist- and not independent of them. a central calm subsisting at the of endless agitation.

ritual religion helps to secure frame of mind as a constant pos- on of the finite spirit. This is the ary purpose which man has in in spiritual religion.

t the fundamental nature of as a spiritual being runs counter his aim. Man's spirit is under itions of constant change; it and grows. Hence all the pro- s of man's spiritual activity are ct to these conditions. His hts alter from time to time; his ions may vary in kind and in- y from moment to moment. The essence of action is transitori- Were there no guiding or con- ng purpose to direct these chang- processes, there would be no , no stability or unity in man's

Man does control the changing cesses by central and unchanging s. These ends are Truth, Good- ness and Beauty. Baillie has emphasised: "The pursuit of these ends alone gives value and significance to the life of the human spirit *in time*. They are the measure of all that is worthwhile on earth; the inspiration of the effort to establish what we call civilization, the justification of the struggle which civilization has entailed, the distinguishing quality of the human life in contrast to subhuman existence. The diminution or the loss of them, the defeat in the pursuit of them, is the source of all our pain and suffering as human spirits; the attainment of them is the source of all real happiness on earth." (They are the ends pursued by men. Personality is sometimes spoken of as "an end in itself," but it is difficult to attach a meaning to this expression which is both intelligible and consistent with experience).

When the changing processes of man's activities are controlled by these ends, he achieves that stability, imperturbability or calm which is the final aim of spiritual religion.

Yet it must be acknowledged that the pursuit of these ends is carried on under temporal conditions, under conditions of change and ceaseless mutations of earthly life. At best we can attain these ends partially or fragmentarily. We have constantly to recast our apprehension of them. Hence final and complete attainment of them is impossible. Yet we cannot abandon them, nor can we alter the conditions under which they are sought. It is here that spiritual religion comes to our rescue.

The religious spirit finds in its communion with the Divine Spirit the

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means both of overcoming temporary failures and obviating final defeat. The communion strengthens man's hold over the ends which he pursues. The reality of earthly struggle gives reality and articulation to religious life. And this is achieved because the Divine Spirit in communion with the human spirit meets man on the common ground of Truth, Goodness and Beauty. Through these He reveals, at least partially, His nature to the human spirit, and therefore, shares and takes upon Himself the burden of man's life.

We have said that the essential aim of spiritual religion is to secure and maintain the state of peace of soul. We have now to indicate the means by which this is effected when the spirit is confronted with the difficulty of attaining the supreme ends under temporal conditions. "In the Divine Spirit the supreme ends are perfectly and always realised as expressions of His own nature. In the finite spirit they are purposes which man tries to achieve and owing to the temporal conditions of his life never finally attains in all their fullness. In the Divine Spirit they are united and in some sense harmonised. By finite spirit they are pursued separately and never completely co-ordinated. But, because man is in spiritual communion with the Divine, his failure need not and cannot in the long run be complete failure if he can regard his purposes as inseparably bound up with the Divine Life and can regard their final triumph as guaranteed by the Divine Spirit."

Hence the essence of spiritual religion is a process of conscious infe communion between the fini spirit and the Divine Spirit and is car ried on in terms of fellowship. Th procedure of spiritual religion is communion of spirits, between th human and the Divine Spirit directl and indirectly between all human sp rits sharing the same experience the Divine.

We are told that the communio with the Divine is conducted on th plane of moral life, so much so tha many identify the process of mora life with the whole of what religio means. It is also said that religio is summed up in the love of man kind. No doubt the Divine Spirit closer to the man who loves his fe low men but the very fact of man failure in moral life, his mistakes, h evil, and his sin, calls for some sourc which will secure his peace in spit of these defects; and that source found in his communion with th Divine which is able to overlook hi errors, to forgive his sins, and thu reconcile man to the Divine Life whose perfection man seeks to share and, by sharing, find fulfilment.

In spiritual religion, then, a man communes with the Divine Spir which enables him to secure a stat of calm of soul by strengthening his hold over the ideals of Truth, Good ness and Beauty.

Men will wrangle for religion, write for it, fight for it, die for it, anything in the world but live for it.

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od is Everywhere

SWÁMI RAMA TIRTHA

NCE upon a time under Mahoedan rule, a certain emperor Kazi as a governor. The empeanted to test his claim to spiknowledge and although no s himself, the questions which as going to put to the Kazi were sted to him by somebody else wanted to get the governor-

is Kazi came before the emperor the emperor asked him, "In direction does God keep His where does God sit, what does at, what does He do?" The king him if he could answer the ques- to his satisfaction, he could be oted.

e Kazi thought that the ques- coming from the King must be difficult. He knew how to hu- and flatter the King by praisim, and then asked him for an al of eight days to answer these ions.

eight days the Kazi went on ing and thinking but could to no conclusion. How could nswer to the King's satisfaction! ly the eighth day came, but the ers to the questions did not to the Kazi. Then he pre-

tended to be sick in order to gain time.

The Kazi's servant approached him and wanted to know what the matter was. The Kazi was annoyed and said, "Off with you, don't bother me, I am about to die."

The servant persisted; "Please let me know what the matter is; I will die rather than you should be subjected to any pain."

The difficulty was then explained to him. This servant occupied a very lowly position, one that was not considered at all respectable, that of slaking lime or mortar. But in reality he was a faithful pupil of the

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Kazi and a Pandit or a learned man. He knew the answers to the questions and he said he would go and answer them, and the Kazi should write on a piece of paper ordering him to go. If his answers were not to the satisfaction of the King he would die and not his master.

The Kazi hesitated to do this, but just at that moment a messenger of the King appeared there and he trembled and trembled. So he told the servant to go.

The servant put on his best clothes which consisted of mere rags. He was a Vedantic Brother. In India the Kings always go to the Swamis and learn a great deal of wisdom and knowledge. This servant Pandit, therefore, fearlessly approached the King and asked, "Sir, what do you want? What do you wish me to ask?"

The King said, "Could you answer the questions given to your master?"

The Pandit replied, "I will answer them, but you know he who answers questions is a teacher, and he who asks them is the pupil. You expect you to be a true Mahomedan and conform to the laws of the sacred scriptures. According to the law, I must have the seat of honour and you must sit lower down than myself."

So the King gave him some beautiful clothes to put on and he sat on the King's throne and the King sat down on the steps. Then the King said, "There is one thing more, if your answers are not satisfactory to me, I will kill you."

The Pandit replied, "Of course that is understood."

Now the first question which was put was "Where does God sit?" If he answered it literally the King would not have understood it, so he said, "Bring a cow." A cow was brought.

He asked "Does the cow have any milk?"

The King answered, "Yes, of course."

"Where does the milk sit?"

"In the udder," answered the King.

"That is wrong," said the Pandit, "the milk pervades the whole cow. Let the cow go."

Then some milk was brought.

"Where is the butter? Is the butter present in the milk?" the Pandit asked.

The King answered, "It is."

"But where is it?" asked the Pandit. "Let me know."

The King could not tell.

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en the Pandit said, "If you can-ell where the butter sits, still you to believe it is there, in fact the r is everywhere! Similarly God is where throughout the whole uni-. just as the butter is present where in the milk; the milk is nt everywhere in the cow. In to get the milk, you have to the cow, so in order to get God have to milk your own heart!" e Pandit then queried, "Are you ered, O King?" and the King re-: "Yes, that is right."

ow all those people who had said was living in the seventh or h heaven, fell in the estimation e King. They were nothing to now, their position was not cor-

en came the next question. "In h direction does God look—to East, West, North or South?" This also very queer, but these peo-looked upon God as a personality. e Pandit said, "All right, bring a ."

candle was brought and lit. showed them that the candle did face the North, South, East, or t, but shed light equally on all sides.

Similarly, he said, God is the candle in your heart who faces in all directions! The King was satisfied.

Now came the next question, "What does God do?"

"All right, I will answer that question" said the Pandit and asked the King to go and bring the Kazi. The Kazi arrived and was astonished to find his servant seated on the King's throne! The Pandit asked the Kazi to sit at the place which he himself was to have occupied and the King to sit in the Kazi's place, while he himself sat on the King's throne!

"This," he said "is the way God constantly keeps things moving—changing a Pandit into a king, a king into a Kazi, and a Kazi into a Pandit! This is what is being continually done in the world—one family rising into ascendency, then becoming unknown and another taking its place. For a time one man is highly honoured, then another takes his place, and so on, day after day and year after year. Such change is going on in this world all the time".

From that day the Pandit was made a Kazi.

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KRISHNAVATARA

CHAPTER XLI

A Gift from the Enemy

DRAUPADI, Dhristadyumna and Satyaajit found their father on his return from the interview with Sahadeva, highly agitated. Disregarding the rules of courtesy which enjoined the youngsters in the family to keep a respectful distance from their elders, they sat down by his side on the swing. It was not unoften that they sat like this. With the unity of their hearts, they sometimes added the warmth of physical proximity.

For some time Drupad sat rocking the swing in silence, his forehead contracted in tension. Dhristadyumna looked at his father protectively. Draupadi's eyes were fixed on the ground, her shapely flower-decked head bent gracefully. Satyaajit, perplexed, kept on looking at his father, expecting an outburst.

'We are trapped,' Drupad broke the silence, his gruff voice echoing his suppressed excitement. 'I thought that the *swayamvara* would enable me to destroy Drona. But our object is frustrated. Vaasudeva has played a trick.'

Drupad continued to stare at the ground.

'Are you sure, Father, that Vaasudeva has been playing with us?' asked Dhristadyumna, trying to retain a sense of fairness.

Drupad, surprised at the doubt expressed by his son, stopped rocking the swing. 'Yes,' he said at last. 'He always talked of bringing about friendship between the Kurus and the Panchalas. He wants to secure it by my humiliation,' he added bitterly.

After a little pause, he continued. 'As you know, my son, I sent the invitation to the Kurus only because royal courtesy demanded it. But I did not expect that Drona would let his pupils accept it.'

'They have even been sending presents, as you know. How can we help it?' asked Dhristadyumna.

'We cannot prevent them from entering the contest nor from winning it,' said Drupad in the same vein of bitterness. 'That means Krishnaa will be carried to Hastinapur as the bride of that fratricide to be the slave of that revengeful Brahman.' He took a short breath and exclaimed, 'Humiliation will be heaped upon humiliation!'

'Are they all master-bowmen, Father?' asked Draupadi. 'How will

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stand with others in the con-

shnaa, Duryodhana is a master-an, so is Karna and so is shaama,' said Drupad. 'Among Yadavas, the marksmen, apart Vaasudeva, are Uddhava, Sa- and Kritavarman. Among the rs of Magadha, there is no one an come up to them, except s Jaraasandha. Viraat, how- is a famed archer and so is pal, the King of Chedi.'

them all, Karna is said to be st,' said Dhristadyumna. 'But base born.'

any of the pupils of Drona I will not accept him,' said adi firmly, her beautiful eyes g.

w can you escape it? That's worries me,' said Drupad, gaz- the distant waters of the Ganga expecting them to give an ans- Then he turned to Draupadi. are trapped. I have given my to the kings of Aryavarta that all be given in marriage to the . I cannot break my word.'

Father, if more than one wins the contest, surely naa can select whomsoever she from among the winners,' re- Dhristadyumna.

can,' said Drupad.

no one wins the contest?' asked adi.

en you are free to choose soever you like,' answered Dru- But it will mean a break-up, a ght between kings—as has hap- many a time, and perhaps pping.'

e contest is going to be very difficult, Father,' said Dhristadyumna. 'No one is likely to win'.

Drupad knit his brow and spoke in a helpless tone: 'My children, when the *swayamvara* begins, I will be in the high heavens. When it ends, I would have fallen to the very depths. Krishnaa will be led to a butcher's house like a sacrificial goat. I wish I had not placed faith in *Vaa*sudeva's words.'

'What was the message from Jaraasandha? Is he creating difficulties?' asked Dhristadyumna, anxious to know what had passed between his father and Sahadeva. 'Does he insist upon Krishnaa being given to his grandson, Meghasandhi?'

Drupad flared up. 'Do you know what insolent message Sahadeva brought? Jaraasandha insists that Krishnaa be married to Meghasandhi. Failing it—I suspect—he would like to kidnap her,' he said and his voice quivered in suppressed anger. 'O! the wickedness of it! To break my word to all the kings of Aryavarta or see her kidnapped!' He could no longer control himself and gave vent to his fury. 'The Princess of Panchala to be kidnapped like a *rakshasi!* Had I not been a host, I would have struck Sahadeva.' Then Drupad lapsed into silent fury.

'Father, are you quite sure that Vaasudeva wants to humiliate you?' asked Dhristadyumna to divert his father's attention from the affront that had been offered. 'Why should he?'

Drupad turned to his son and laughed in bitterness. 'He still assures me that the *swayamvara* will vindicate my honour.'

But, why does he think that Duryo-

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dhana will not win the contest?' asked Dhristadyumna. 'Does he think that Uddhava or Satyaki can win the test?'

'Uddhava is one of the finest young warriors I have come across. Satyaki is a quivering flame of valour. But if *Vaa*sudeva had either of them in mind, why did he send Uddhava to Hastinapur?' asked Drupad. 'Oh, it's all so puzzling.'

'There may be some other mission which he was asked to perform,' said Dhristadyumna.

'No. I learn that he was present in the Kuru Raja Sabha when it was decided to accept our invitation. Clearly *Vaa*sudeva wants Krishn*aa* to be married to Duryodhana,' replied Drupad.

'Can we not improve upon what *Vaa*sudeva himself did at Kundinpur?' asked Dhristadyumna hesitatingly. 'Select one of the warrior kings and help him to kidnap Krishn*aa* from the *swayamvara*.'

Drupad looked at his son in surprise. 'My son,' he said sternly, 'I have lived in *dharma* all my life. I will not swerve from it. I will not be a party to fraud whatever happens. And *Vaa*sudeva's case was different. Rukmini herself ran away with him. It was a *Gandharva* marriage—approved for Kshatriyas by ancient custom.'

'Krishn*aa* can run away too,' said Dhristadyumna.

'No, never,' said Draupadi with emphasis. 'I will fulfil Father's pledge. I will have as my husband whoever proves to be the best archer in the contest.'

'I know, Krishn*aa*, I know. You are a wonderful daughter,' said Dru placing his hand on her head fondness. 'But it will be the gr calamity of my life if any of Kuru Princes or Aswatthaama the test.' He heaved a sigh.

'Don't take it that way, Fat Trust me. I shall never fail you,' Draupadi, as tears of affection sp in her eyes. 'Your pledge shall ever remain safeguarded. Drona not triumph.'

Drupad looked with pride at flushed face of his daughter. Then shook his head. 'My child, our wo of men is different from what think it to be,' he said.

'I shall make a new world, Fat said Draupadi, smiling through tears.

The chamberlain came hurri and said unceremoniously: 'L lord, Prince Shikhandin has co

Drupad and his children sudd jumped off the swing.

'Shikhandin!' they all exclaime the same time.

'Here he is, lord.'

Young Shikhandin walked in, most a ghost of his former se frail and lean, grown percept taller, walking with tottering st with a fuzzy growth of hair above lips and on his chin. Drupad and three children stood speechless. T looked as if they had seen a ghos

Walking feebly, Shikhandin fe his father's feet.

Drupad took him in his arms as a matter of form. Krishn*aa* w tears of joy. Dhristadyumna sm Satyaajit shouted with joy.

'Shikhandin, where were you all time?' asked Drupad coolly. This

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had always been a problem Drupad was annoyed to see him now to complicate a situation ly too complicated.

her, I had gone to remove the n our family,' said Shikhandin hysterically, as he laid his head shoulders of his father. He d a parental pat of joy, which, er, was not forthcoming. 'I am nger a woman,' he added in a er.

at!' exclaimed Drupad, his pening wide in surprise.

, the Great God has blessed me manhood,' said Shikhandin with a frail smile. 'You can now send a message to King Hiranyavarma to send his daughter to Kampilya and live with her husband,' he added in a trembling voice.

Drupad's eyes grew humid as he realised the significance of what Shikhandin had said.

'Is it a fact, son?' he asked, unable to believe his ears.

'Yes, Father,' replied Shikhandin with a look of happiness. 'With the blessings of my Guru, I have been transformed in body and mind. You have no longer two daughters, you have three sons.'

pad is shocked to learn that Dronaacharya had helped Shikhandin to become a man.

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'Who was the Guru who gave you the blessings?' asked Drupad.

'Father, you will be surprised. It was Dronaacharya,' replied Shikhandin, anxiously looking at his father's face for his reactions.

Drupad's face was transformed into a raging volcano. His eyes blazed with anger. 'Dronaacharya? The Acharya of the Kurus? He made you a man?' shouted Drupad in a voice which sounded like a hissing torrent of lava. Then he pushed Shikhandin away. 'Woe unto me! You received the gift of life from my bitterest enemy!'

Everyone present was aghast at this outburst. The King drew himself up, looked at Shikhandin with almost murderous eyes. 'I would have liked to see you dead first,' he said foaming at the mouth and, restraining an impulse to strike his son, he stamped out of the room.

To Shikhandin, his father's outburst came as a shock. His already pale face became almost bloodless. His lips trembled. He groped for support and would have fallen had not Draupadi taken him in her arms and with a mother's tenderness made him lie down on the swing.

Dhristadyumna followed his father who needed all the support he could give, out of the room. Satyaajit hurriedly brought water and sprinkled it on the face of his unconscious brother.

Then Shikhandin was carried by servants into an inner apartment and placed on a bed. Satyaajit stood by his side. Draupadi sat near him, chin in her hands, anxiously watching the death-like pallor which had spread over her brother's face.

It was a terrible situation, thou Draupadi. Shikhandin appeared to dying. The *swayamvara*, instead being an occasion for joy, was d loping into a ghastly tragedy. Ja sandha might kidnap her. It wo mean a bitter, bloody conflict betw the Panchalas and the Magadh If Duryodhana won her in the c test, she would never marry the f tricide, and her father's honour wo be lost.

Now Shikhandin had come, alm re-born, as a present given to father by his greatest enemy.

The cup of humiliation was co plete. Draupadi did not know w to do and continued to bite into of the gold chains she wore on neck. She felt as if she were go mad. She looked at Shikhandin rather the brother who had been sister once, the cause of this humi tion. The dust of the road he travelled lay on his face and co the scabbard of his sword. Evid tly, he had travelled very far to re Kampilya in time.

True enough, he was no longer delicate girl that he had been. had a pale, emaciated face, out which the graceful, delicate lines disappeared. The brow was no lon transparent. The chin had beco tough. Indeed there was a trans mation.

After a little while, Satya poured some water into his mo Then he opened his eyes, recogn his sister and younger brother tried to smile apologetically.

Draupadi looked affectionately and roughened wind and sun. In spite of the disgu

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e had brought on the family, eart was drawn towards her now become a brother. But new that his presence here on ccasion would make everyone ppy, even more unhappy than lready were. She turned wearily and drew the chain between ung lips in a gesture of despair. khandin got up. 'Krishn*aa*, even ave become angry with me?' ied desperately. 'I thought that st you would have understood. were always a mother to me.' how did it all happen, brother?' Draupadi. 'I still cannot un- nd what you have been saying. thought that you had drowned elf in the Ganga.'

was going to drown myself in Ganga,' said Shikhandin in a e voice. 'But a God came my He recommended me to Dronaa- a. The great Acharya received ffectionately, though I was his y's son.'

khandin looked at his sister and er to see how his words were ed. He saw a frown on the of both and sighed. He conti- in a timid voice: 'The Acharya me to a Yaksha. Between them began to work a miracle. For months I was in torture. I was d food and kept on herbs and . My body was pounded. I was Sometimes I felt as if I was cut to pieces. I remained un- cious for days. When I woke up, nd myself in the grip of Yama, God of Death. But I knew the t God had worked a miracle. I a man.'

ikhandin's voice was choked with emotion. There were tears streaming down his cheeks. He gave expression to his feelings. 'Even in feeble health, I rushed here. I wanted to be present at your *swayamvara*. And I thought you would be all happy to see me.' He broke into sobs. 'But you have turned against me. Father wants me to die. None of you want me. I went through the torture at the hands of the Yaksha to remove the blot on our family and prove to the world that King Drupad had a real man as his son.'

Shikhandin was now sobbing like a little girl. 'I wish I were dead. I have brought misery upon you all. I have nowhere to go. None of you want me.' And with his face in his hands, he continued to sob piteously.

Draupadi could not help placing an affectionate hand on his back. Satyaajit, who felt the misery of his brother, took one of his hands in his own affectionately.

'Shikhandin, my brother, you have come at a wrong moment,' said Draupadi. 'We are already enmeshed in the coils of Duryodhana.'

'How? I can't believe it.'

'He is going to inflict upon us even greater humiliation than the one we suffered at Ahichhatra. In giving you manhood, the wicked Brahman has played his hand with uncanny skill. For, he has so arranged things that the day after tomorrow, one of his pupils will carry me away to his place.'

Shikhandin had by now recovered. 'Krishn*aa*, you are unfair to Acharyadeva,' he said. 'He could have sent me away. Then I would have died and he would have got rid of his

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enemy's son. But he accepted me. He never raised a question about his enmity with Father. Oh!' he broke down again. 'Why did he not leave me to die?'

'How did you happen to go to him? You said a God sent you to him,' said Draupadi.

Shikhandin wiped his tears and a faint smile played upon his lips. 'Yes, Krishn*aa*, a God came to my rescue.'

'Who was this God?' asked Draupadi. 'Tell me frankly, Shikhandin. Whoever sent you to him must have intended to hurt Father.'

'No, no,' said Shikhandin indignantly. 'You remember the day on which a mission had arrived from my father-in-law. It had brought a message that my wife should be invited here. It would have disgraced Panchala's royal family if Drupad, the righteous King, was found to have passed off a girl as a boy and got him married. Then he came to my help, this God.' There were tears in his eyes again. 'He was very kind. He wanted to save our family's honour. He sent me to Dronaacharya. Had I not carried his message, the Acharya would have never accepted me as a pupil'.

'Who was this strange God of yours?' asked Draupadi sceptically.

'You know him, Krishn*aa*. He has promised to stand by you and yet would not accept you as his bride,' said Shikhandin.

'Krishna V*aa*sudeva!' exclaimed Draupadi, shocked.

'Yes,' said Shikhandin. 'He stood by me when all of you and the whole world were my enemies.'

'Oh! Great God!' exclaimed Dr... padi, catching her breath. 'Ag... Krishna V*aa*sudeva! Father is p... fectly right. He has entrapped ... That is why he is forcing us to acc... you as a gift from our enemy.'

'Dronaacharya was very friend... Where is the harm in reciprocat... the friendliness?' asked Shikhandi...

'You are speaking with the voi... of V*aa*sudeva,' said Draupadi.

'It is my voice, Sister,' s... Shikhandin. 'It is none the worse f... voicing V*aa*sudeva's sentiment.'

Draupadi looked at her brot... angrily, her face flushed. 'You m... dle in matters which you do n... understand, Shikhandin. Father a... I have to face the *swayamvara* d... after tomorrow. Jaraasandha wo... kidnap me if he could. Duryodha... is bent upon having me, but I wo... sooner die than marry him. I ha... made up my mind that whomsoe... I marry shall have to fight Dron... charya. Your V*aa*sudeva would n... enter the contest. He has broken h... word to stand by Father and me.'

Deathly pallor spread over Shikha... din's face. His hands trembled. 'W... do you blame V*aa*sudeva for yo... plight? I owe him my manhoo... The *swayamvara* would put Fath... at the head of other Kings. V*aa*... deva has won over even the migh... Dronaacharya, who himself came ... receive him at Pushkar.'

'You have become Krishna's slave,' asked Draupadi with bitterness in h... voice.

'I am the slave of no one, neith... Krishna's nor Dronaacharya's,' sa... Shikhandin. And with a touch o... pride he added, 'I am Drupad's so...

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not be a party to bring humi-
n on him. It is the Great God
nas sent Vaasudeva to us to save
m our difficulties and the bitter-
which has obsessed us all these
'

upadi rose and walked with
short steps from her seat to
pen window. 'Go on. You are
of Vaasudeva,' she said. Her
was husky.

is like no other man,' said
ndin.

am tired of hearing that,' said
padi as she turned as if she
d to hit him and controlled her-
biting her lips. Shikhandin
see it. But in spite of it, he
not help launching into a fervid
yric of Krishna. He told her
Krishna had conquered the
ons; brought about peace be-
n the Nagas and the Rakshasas;
d the Nagas to become a warrior
; conquered Pushkar without
ing a blow and even induced the
idable Dronaacharya to receive
with respect. 'And yet, Sister,'
ontinued, 'he is gentle and wise.
ll never forget how he came to
help when I was in the depth of
air. His very sight gave me
e—.' Shikhandin got no further.

Draupadi's face was pale, with fury. She tore at her gold chain till it snapped. 'Enough of your Vaasudeva! A God indeed! He is a cunning man who has trapped us into an impossible position. You have to choose between him and Father.'

Shikhandin had also gone pale. 'I will not listen to this, Krishnaa, much as I love Father,' he cried angrily.

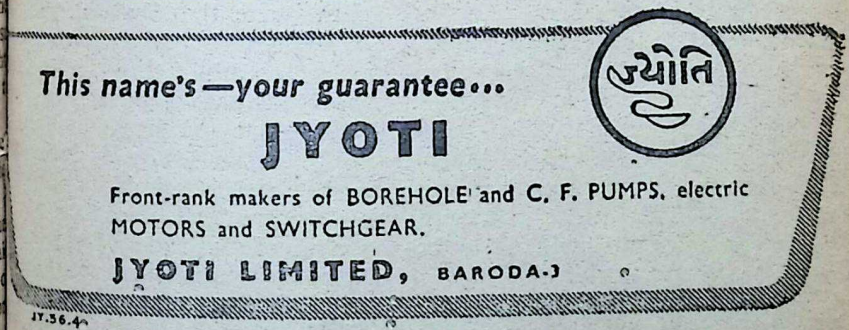
'Listen you shall,' Draupadi's voice quivered with passion. She faced him, her figure stiff as a spear. 'This very hour you must decide to break your allegiance to Krishna and Drona. Otherwise, we shall never meet again.'

Shikhandin did not speak, but with some effort got up from the bed and stood gazing at the emptiness beyond the balcony. Then his face became as stubborn as hers was. 'You don't know what you ask, Krishnaa. You want me to forswear my saviour and my manhood.'

'Choose between your father and the cowherd,' insisted Draupadi.

Shikhandin looked at her with steely eyes, tossed his head, and without a word, turned and slowly left the room.

[*To be continued*]



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Stratford-upon-Avon, the Wanwickshire market town about 90 miles from London where William Shakespeare was born, is this year the centre of the celebrations of the "immortal bard's" birth in 1564.

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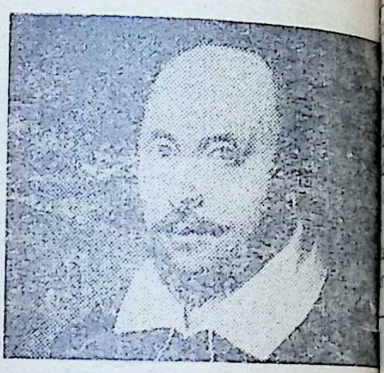
STRATFORD-UPON-AVON

Dennis Barden

UNSPOILED by industrial development, Stratford's streets and markets, buildings and gardens evoke a vivid picture of the past—the ancient, timbered building, the brilliance of the English country flowers, the emerald lawns, trim hedges and venerable trees, and the dreamy River Avon, winding a leisurely way through the town, reflecting the swans that glide upon it and the shimmering image of the magnificent Shakespeare Memorial Theatre which stands on its banks.

The Theatre is an appropriate memorial, for there the works of the great dramatist and poet come to life again and again, in this lovely setting and with the brilliant casts and production which such works deserve. Designed by Miss Elizabeth Scott, cousin of the architect of Liverpool Cathedral, the modern, red-brick building was opened in 1932. It replaced a theatre destroyed by fire in 1926. The money which enabled this theatre to be built, and also the endowments which maintain it, came from all over the world.

Focus of interest in Stratford-upon-Avon is, naturally, Shakespeare's



William Shakespeare

birth-place. With its half-timbering, diamond-shaped leaded windows and casements, it has a homely charm and dignity. Once it consisted of two houses, one the Shakespeare home, the other serving as a shop and warehouse for his father John Shakespeare, who was a glover.

Thanks to the fact that the house was bought in 1847 as a national memorial, and is administered by the Shakespeare Birth-place Trustees, it is in a wonderful state of preservation although in the course of four centuries some restoration has been in-

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he bedroom in which Shakespeare born contains furniture character- of the period, a carved Henry I chest, a 17th century child's cra- early needlework and a fine Eli- ethan oak bed.

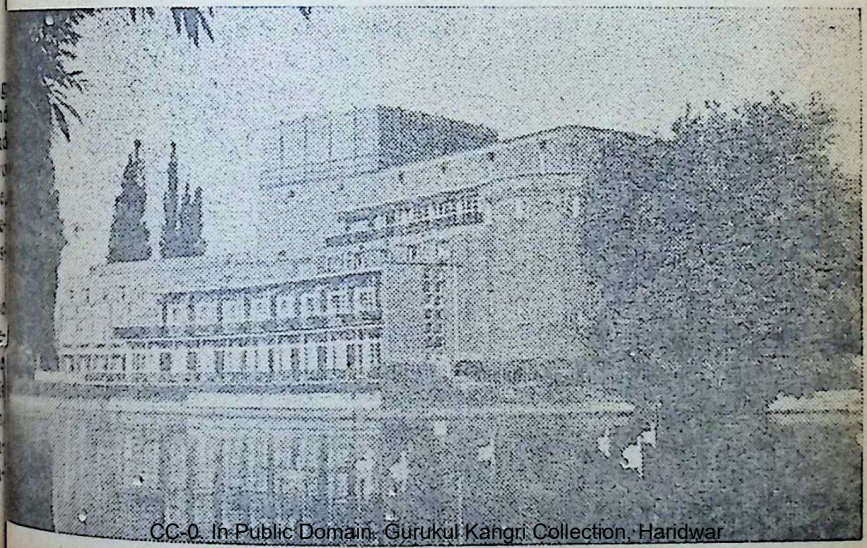
is home stands in beautiful gar- s in which are grown the shrubs, ers, trees and plants mentioned in works, while part of the house sed to display a priceless and uni- collection of books, manuscripts, ures and objects illustrating the and times of Shakespeare.

nne Hathaway's cottage, with its uresque thatched roof, red brick half-timbering, leaded windows country garden, looks to-day just it did when Shakespeare's wife-to- lived in it. It is an incomparable mple of the architecture of the iod, and was originally a farm-house. It remained with the Hatha-way family until 1892, when it was bought by the Shakespeare Birthday Trust, which preserves and maintains it.

One of Stratford's greatest and most colourful spectacles is New Place, where Shakespeare spent his retire-ment and died in 1616. It was once one of the town's largest residences, and Queen Henrietta Maria, wife of King Charles I, once stayed there. It was reconstructed in the early 18th century, but in 1759 was pulled down, only its foundations being left. But the Knott Garden, with its meticulous patterned beds of flowers and herbs, a perfect replica of an Elizabethan sunken garden is maintained as a me-morial to Shakespeare.

In the background of the Knott Garden, whose lawns are like green

The Shakespeare Memorial Theatre, the focal point of celebrations.



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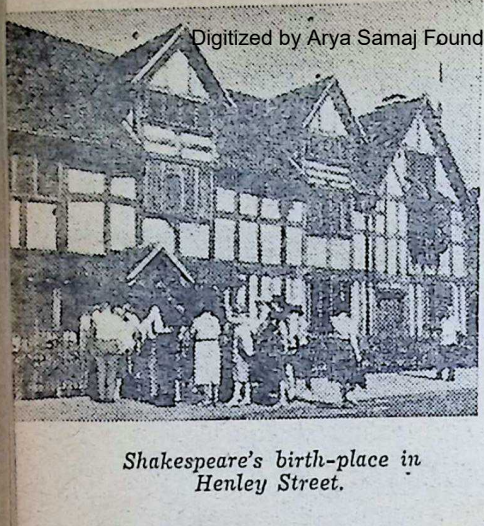

Shakespeare's birth-place in Henley Street.

velvet, and where an ancient mulberry tree grows still from the cutting planted by Shakespeare himself—for it was once a kitchen garden and orchard, where he loved to sit and dream—is the 15th-century Guild Chapel. Next to this stands the old Grammar School, founded in 1291 by the Gild of the Holy Cross for educating members of the Gild, and known as King Edward VI's Grammar School in 1553. Below the school, where Shakespeare is believed to have been a pupil, was the Gild Hall, and the performances by travelling players there may have stimulated Shakespeare's inborn love of the theatre.

Towering above all is the Parish Church of Holy Trinity, its graceful spire reflected in the waters of the river. It is an architectural gem; its sanctuary door knocker is a reminder of the days when only the church's inviolable privacy offered sanctuary and refuge to the fugitive. There is an old chained Bible, and in the parish registers may be seen the entries recording Shakespeare's baptism and burial.

In the chancel is the monument erected a few years after his death, a bust of the poet, quill in hand, and a gravestone marking his resting place, with the admonition:

Good friend for Jesus sake forbeare
To digg the dust encloased heare;
Bless be ye man yt spares there stone
And crust be he yt moves my bones.

Shakespeare need have had no misgivings. Every year a procession weaves its way from his birth-place to lay wreaths on his tomb.

For Americans, who go in such numbers every year to Stratford-upon-Avon, and who contributed so generously to the Trust which preserves these beautiful reminders of a genius, the town has another sentimental link; it is the highly decorative, half-timbered house, built in the 16th century, of John Harvard, founder of the famous American university which bears his name. □□□□

If we wish to know the force of human genius we should read Shakespeare. If we wish to see the insignificance of human learning we may study his commentators. —Hazlitt

He was not of an age, but for all time! —Ben Johnson

Shakespeare has had neither equal nor second. —Macaulay

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If a public corporation fails to work efficiently, the fault is often traceable to the Minister who....

LORD REITH ON PUBLIC ENTERPRISES

THE public corporation system is intended and designed to give the t of both worlds—possible public trol over major policy, commercial edom in organisation and manage-nt. Too often we get the worst of th," writes Lord Reith in the *Guar-n*. Perhaps more than anyone else, is qualified to speak with authority the subject as, in his own words, e public corporation system was t thought of by me as a middle way ween nationalisation and uncon-lled and uncontrollable private en-prise."

Making his position clear, he says: ementarily, the public corporation rt of nationalisation is not the sort nationalisation of forty years ago, t the Government departmental pe, under political, ministerial, civil rvice management. It is not nationa-ation for nationalisation's sake; but ite irrespective of party predilec-ons, a matter of administrative, fin-cial, economic efficiency in the pub-interest."

According to him, there are three criteria that justify transfer of a business from private enterprise to public corporation management—none of which is political and certainly not party political. The first criterion is when the essential members constituting the private enterprise absolutely fail to get on with each other; the second, when managerial interest including public interest is at odds with dividend interests and the third, to prevent something worse happening.

Clarifying his point, he writes that public corporations should be run for public benefit alone with, of course, adequate interest on capital, fair pay, fair price and decent quality of product—but clear of the dividend complex and conflict.

Writing from his vast experience in public corporations like the BBC, BOAC, etc., he avers that generally it is wrong to combine the offices of Chairman and Chief Executive as the functions of executives and trustee-directors are definitely different in na-

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ture. He considers it a breach of sense and almost of decency and morality to appoint executives to boards.

According to him, the Ministers and civil servants should have nothing whatsoever to do with the appointments of Chief Executives or any other executives. They should only appoint the members of the boards and the latter in turn should be the exclusive authority to appoint the executives. Otherwise there will be a conflict of loyalty. He quotes Thomas Chalmers: "If a system is wrong in principle, it is bound to be unsound in policy and pernicious in execution."

About the relationship between the responsible Minister and the corporation, he says that the instrument of institutionalisation should be as explicit as possible about responsibilities and powers of every sort to be discharged by the corporation. The Minister appoints the board. The first responsibility of the board is to appoint a chief executive. The instrument must clearly show the exact powers of intervention or direction the Minister retains.

The annual reports and accounts should be as full and clear as those of a private enterprise. The Minister personally may well be shown the draft of the report—on the understanding that any suggestion he may make will be considered—but there should be no resentment or reprisal if the suggestions are not accepted.

Apart from any powers reserved, it at all, the corporation is independent. If the Minister has the right to give direction, he should give it publicly. According to Lord Reith even such a direction is an infringement although technically legitimate. There is nothing wrong, however, in maintaining close contact between Minister, Ministry, Chairman and between the civil servant and the Chief Executive. This can in no way jeopardise the independence of the corporation.

If a public corporation fails to work efficiently, says Lord Reith, the fault is often traceable to the Minister who makes wrong appointments, permits and often practises unconstitutional and disastrous interference. Civil servants can be individually excellent but their training, attitude and experience are contrary to what corporations require.

An important point made on accountability is this: Parliament, in agreeing to establish a corporation, withholds from itself the right to question on management and thus control by questioning. Therefore he suggests that the whole question of accountability needs to be investigated by a Royal Commission instead of leaving the system to be governed by the accidental qualities of the personality of the Minister, Chairman and Chief Executive of the individual corporation. It would be well for India to pay heed to this wise counsel.

Experience is the child of Thought, and Thought is the child of Action.
We cannot learn men from books—Disraeli.

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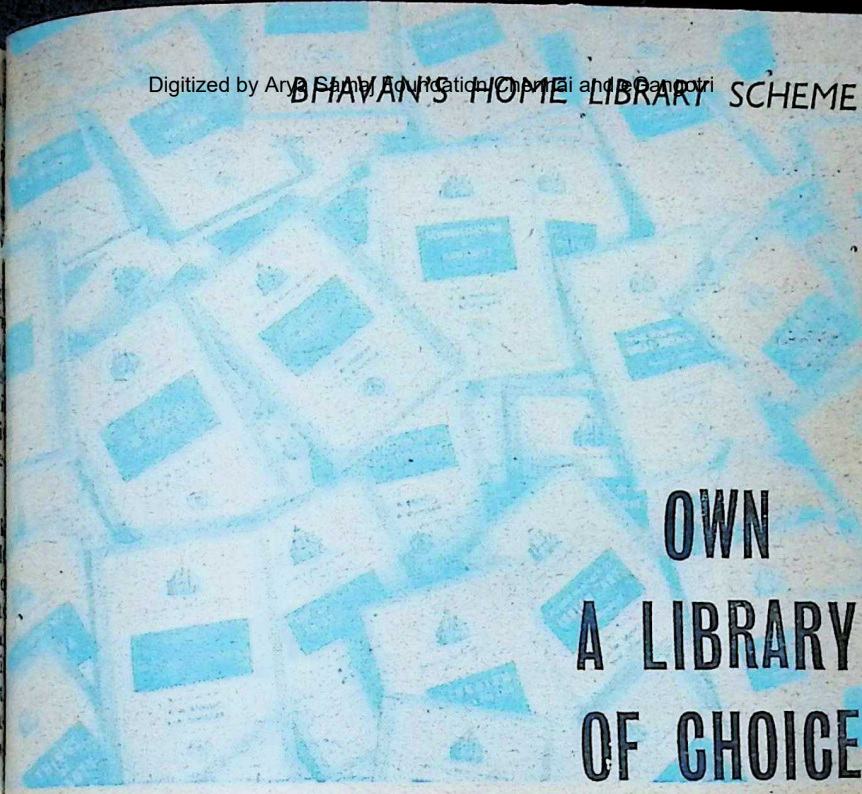

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How To Overcome Anxiety

PURANDARADASA'S RECIPE

Dr. R. D. Ranade

YOU will find that anxiety fills the heart of every man for various reasons.

Purandaradasa has given a simple but a fine poem in regard to Nischinta, 'the state of being without anxiety.' The *song anugaalavu chinte manuvriage*, 'men are full of anxiety all the time,' is a very famous one and simple too.

It does not require much explanation; but I shall draw your attention to a few points. 'If you have got a wife,' he says, 'you are full of anxiety, because she may transcend the limit of decorum. If you have no wife, then who is going to cook for you? So whether you have a wife or not, you will always be in anxiety. Again, if you have children, they may be so many in number that you may not know how to feed them. But if you have no children, then you will have to be in tears, when you will be passing away.'

The third illustration that Purandaradasa gives is that of a house. "If you have no house, you will be wandering without any shelter; but if you have one, it is a great cause of anxiety." Because you will have to pay many taxes on it and you will be subject to rent-control!

Then there is the question of poverty. "If you have no money, you have to go begging from house to house. If you have money, then you will always be afraid of robbers, because one does not know when they might come and rob you of your wealth." So 'wherever you go and whatever you do,' says Purandaradasa, 'your mind is full of anxiety.'

Anxiety will come to an end only when your mind is fully absorbed in God, *mana hogi madhavana odagoodu tanaka*, 'till the mind rises above and is merged in God.' Then alone will *Chinti* (anxiety) becomes *Nischinti* (no-anxiety). You cannot get rid of your anxiety unless your mind moves to God and becomes one with

From the author's *Pathway to God in Kannada Literature*, Bharatiya Vidya Bhavan's Publication.

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Him. 'That is why,' Purandaradasa asks us 'to pray, to God.' Then alone will your anxiety come to an end, when your mind has merged itself in God.

There is another song from Purandaradasa, *chinte yatako bayala bhrante yaatako*, 'why this anxiety, Oh man, why entertain a useless delusion?' You should contemplate on God as the All-Doer. Everything rests with God, and when this idea gains ground, you will surely get rid of all your anxieties. This song gives us an insight into Purandaradasa's knowledge of all animate nature.

He has given various illustrations from natural philosophy, and told us how God protects us everywhere. Let us take the illustration of a hen, he says. The hen, which has the power of instinctively crowing from time to time, has yet no power to feed its young ones upon its breast-milk. Who feeds her young ones? It is God. The hen might at times put in a grain of corn into the mouth of its young one; but the real feeder is God.

The rich women can employ midwives for their delivery. What midwife is there for a deer, which gives birth to its fawns in a forest? It is God who is the great mid-wife.

Then another statement which Purandaradasa makes is very important. We cannot construct a child artificially, he says, out of bones and sinews, and insert it into a womb. You cannot make a child either out of wood or clay, and introduce it into the mother's womb.

As the Veda would say, *asthanvantam yadanastha bibharti*, 'the bone-less soul made a bony tenement.' The mother holds or bears the parts of the infant's body. God puts together the sinews, the bones, the muscles, and so on, and constructs a child out of them.

That is probably the idea to which Purandaradasa is referring here. All these illustrations from nature make us aware of the power of God.

In this connection I might refer to a line or two from a song of the saint of Nimbargi, *chintyaka madati.... antaradi ambara ittavaryaru ravisasi margava nadisuvaryaru*, 'why are you anxious?.... Who is it that maintains without support the canopy of the sky over our heads, and who is it that directs the motions of the sun and the moon?'

It is God who by means of His motion gives a push to the sun and the moon, as well as keeps the canopy eternally hanging over our heads. So God is everywhere. God is omnipotent. Let us submit ourselves to God. When our mind has merged itself in God, then alone shall we be free from all sorts of anxieties; because everything that happens to us does so by the will and direction of God.

'All that is good to Thee, Oh Nature,' says a Stoic philosopher, 'is also good to me. I shall reconcile myself with whatever happens.' The Stoic philosopher is content with the things which Nature ordains for him. Purandaradasa goes a step higher. He would substitute the word God for Nature. 'Whatever you desire, Oh God, is welcome to me.' If we just submit to God in this way, He would be gracious to lead us towards Himself.

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CHHAU *dance of Seraikella*

J. THOTTAN

SERAIKELLA, the one-time princely State famous for its Chaitra Parva festival and Chhau dance, is situated in the Singhbhum district of Bihar. For centuries the rulers of Seraikella have been patronising the festival and the dance. It is of interest to note that many of them had actually taken part in the dances, donning the masks, which is a feature of this unique form of art. The present Maharaja of Seraikella is an expert designer of the mask and his son, Rajkumar Suddhendra who received last year the Sangeet Natak Akademi Award is the leading artiste of the present group of dancers. The Maharaja is the patron of the Srikala Pitha, a dance centre devoted to the preservation of this ancient art. He is said to be a great designer of Chhau masks. The presentation of the dance usually takes place during the first four nights of the festival in April, in the courtyard of the palace at Seraikella.

The Chhau dance got its name because of the dancers wearing a mask called the Chhau. This word seems to have derived from the Sanskrit word *chhaya*, meaning shade. It is said that the technique of the dance has been influenced by the *parikhanda* (shield and sword) system of military discipline in which the ancient warriors of Seraikella were trained. Only men participate in the dances. The items are usually six to ten minutes in duration, because it is very difficult to perform for a longer period with the mask on the face. The theme of the dance is usually conveyed by movements, gestures and postures in classical style. Music which is of the Hindustani style is provided by *shehnai* and flute accompanied by cymbals and drums. The younger brother of the Maharaja is the author of many a musical composition.

The programme usually opens with music played in honour of the Goddess Shakti. Many themes of the Chhau dance are drawn from the Hindu mythology. Others depict folklore, imagination and incidents from everyday life. Very often a dance simply explains a mood. Some of the items like the love scenes of Radha and Krishna and Hara-Parvati are quite enchanting. At the same time care is taken to present the theme in such a way as not to offend the sentiments of the devotees. An

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CHHAU

(1) *Hara-Parvati Dance.*

(2) *Rajkumar Suddendhra holdi*
a mask in his hands.

(3) *Madhukaitava-Tilottama Dan*

(4) *Chandrabhaga, the Moon-ma*
and the Sun-god.

(5) *Mayur Nritya.*

←(1)

←(2)

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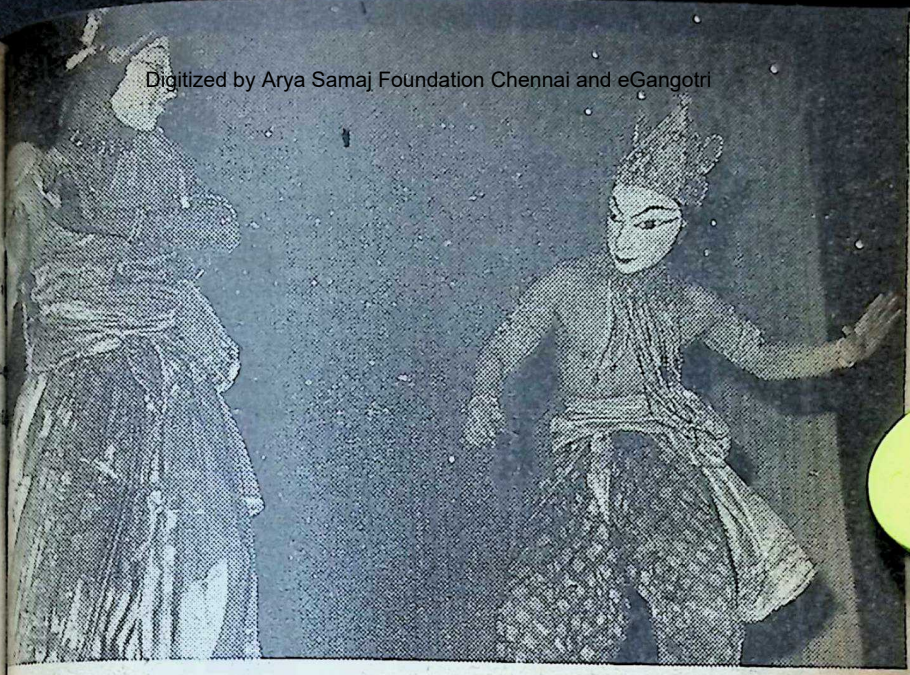

(3) (5)

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No need to envy anybody's head of hair anymore. Make sure of your own with Rita and let others envy you! Mix the contents in 5 or 10 ozs. of coconut, mustard or gingelly oil and massage it into the scalp regularly. That's about all that is necessary to make your hair healthy, lustrous and softly flattering.

Vele Company, Madras 1

interesting item is that of Madhu Kaitabha episode in connection with Lord Siva. Scenes from Meghdoot Kalidasa's immortal work, are pre sented on different parts of the stage simultaneously. The Mayur Nritya heralds the approach of the monsoon with the graceful dance of the pea cock. The joy of a fisherman who casts his net for a good catch and the care-free life of a butterfly among the flowers are the themes of other numbers. The item 'Banabiddha' (the wounded deed) opens with the simple life of a deer in the forest and ends with the arrow of a hunter. The moods presented by the artiste in this dance suddenly change from smooth rhythm to tragic convulsions. A fascinating number is Sagar, the lure of the sea. At the sight of the ocean, the dancer is possessed with a dangerous captivating mood which sucks him to its depths. Yet another item concerning the sea is the story of Chandrabhaga, the moon-maiden who, pursued by the Sun-god whom she hates, plunges into the sea.

The unique dances of Seraikella with their rhythmic movements and graceful presentation can rightly be considered as one of the highly-developed classical dances of India.

Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible.

—Joseph Addison

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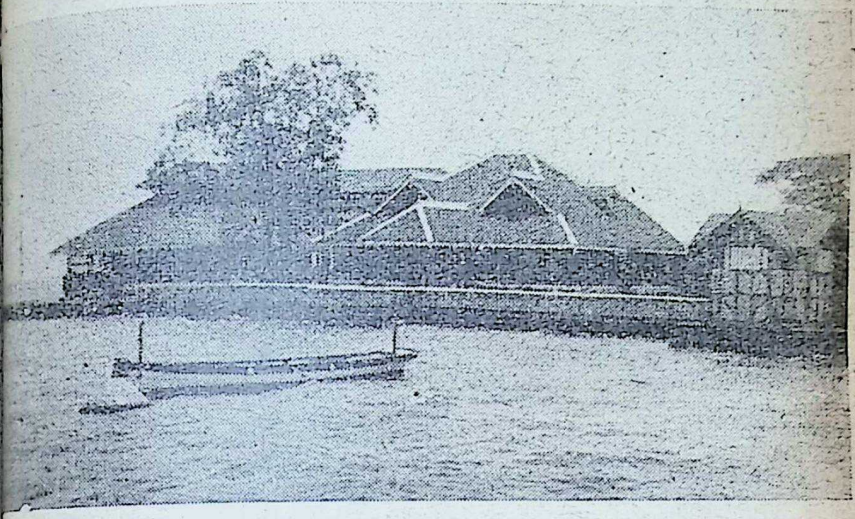
The New Andamans



Entrance to Port Blair.

COVERING a land area of over 3,000 sq. miles, the Andaman and Nicobar group comprise over 225 islands, big and small.

Lying in an arch in the Bay of Bengal about 700 miles from the Indian coast, they were discovered fairly early because of their location on important trade routes.

Mention of these islands has been made by Claudius Ptolemy (second century A.D.) under the name of "Agmatae" and also by the Arab travellers of the 9th century A.D. The latter called them "Angamanain". The Andamans were known as *Indra Yamuna Dvipa* and the Nicobars as *Nakkavarai*. There are also references to these islands in the *Ramayana*. The word Andaman according to some historians is derived from Hanuman.

After the advent of the East India Company in early 17th century, a naval surveyor named Captain Blair started the first settlement on the Andaman islands in 1789. This led to the discovery of three natural harbours which later came to be called Port Blair, Steward Sound and Port Cornwallis, all situated on the eastern coast.

About 60 years later a penal settlement was established and a cellular jail built. Many a brave son of India has languished behind the thick walls of the cellular jail. Both of them have since been abolished and the picture has completely changed. It is pulsating with life now.

In the nature of terrain and population, the Andaman and Nicobar are distinct from

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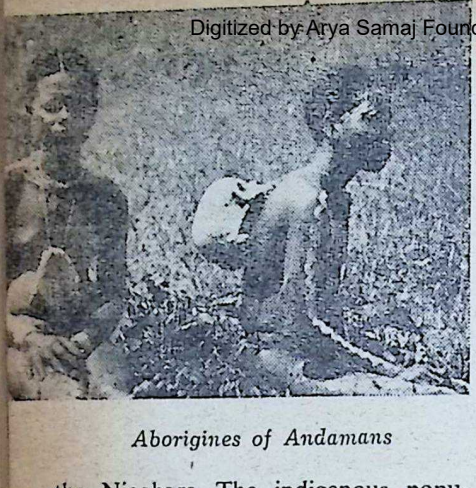

Aborigines of Andamans

the Nicobars. The indigenous population of Andamans is composed of Jarawas, Andamanis and Onges.

The majority of the population in the Andamans live in Port Blair. The main wealth of these islands is their luxurious timber, with forests stretching in an unbroken belt from coast to coast. The Government rehabilitation schemes are being worked out mainly in South Andamans.

In scenic splendour and in general appearance Nicobars differ from Andamans. With their coral reefs and palm groves they look like South-sea holiday resorts. Most of the population of these islands live in Carnicobar where an airstrip built by the Japanese during their occupation from 1942 to 1945 is now being used by the IAF.

The Andamans and Nicobar Islands are coming into their own as India's sentinels in the Bay of Bengal.

Yet one more step towards their full development was taken on February 15 when the Chief of Naval Staff, Vice-Admiral B. S. Soman, commissioned I.N.S. "Jarawa", the first naval organisation to be set up in these islands. The new establishment is named after one of the ancient tribes of the Andamans.

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M. C. CHAGLA

NDIAN education, for ever ailing and for ever receiving the attention of a host of experts, whose minications appear merely to multiply ills, has now been entrusted to the e of a person whose deep insight, ture wisdom and balanced judgeent promise to bring it to some gree of health. Small wonder then at Sri M.C. Chagla's appointment Union Minister for Education was lcomed all over the country irresctive of party affiliation.

Mahomed Ali Currim Chagla, B.A. Oxon.), Bar-at-law, was born on eptember 30, 1900 in Bombay and ducated at St. Xavier's School and ollege, and at Oxford. His public e may be said to have started even those early days when he was elect president of the Oxford Asiatic Society in 1921 and of the Oxford Indian Majlis in 1922.

Returning to India, he "devilled" for the Qaid-i-Azam and was also his *chela* in the Muslim League. Mr. Jinnah was at that time a nationalist and Smt. Sarojini Naidu had described him as "the apostle of Hindu-Muslim unity". But this role was short-lived. Mr. Jinnah became the apostle of communal hatred and the Muslim League evolved the "two-nation" theory.

Essentially constructive and tolerant in his attitude to life, Sri Chagla left politics only to re-enter it now, but with no party affiliation and without going through the heat and dust, not to mention the dirt, of party politics.

Sri Chagla's forensic fluency easily took him to the top of the legal profession. He also did a spell of teaching at the Government Law College and was the Hon. Secretary of the Bar Council of the High Court of

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Judicature at Bombay from 1933 to 1941. His promotion to the Bench was inevitable. He was appointed Puisne Judge of the Bombay High Court in 1941 and in 1947 he was Chief Justice. His legal career may be said to have come to an end when he reached this pinnacle. The country needed his services in wider fields.

Although Sri Chagla had eschewed politics because he found it too vulgar for his fastidious taste, his urbanity, intellect and learning could not be left unused in public affairs. In 1946 he was sent as a delegate to the U.N. to argue the Indian case against the evil apartheid policy of South Africa.

Again he headed the Indian Mission to the U.N. last month and argued India's case when Pakistan took the Kashmir issue before the Security Council. His was a memorable performance. He presented India's case with dignity and restraint but did not lack in fervour of conviction nor force of presentation. He proved a happy choice representing not merely the politics of India, but, more importantly, representing Indian values—tolerance, maturity, respect for human dignity. He was uncompromising on principles but without rancour and ranting, profound without being ponderous, witty but not flippant, impressive but not flamboyant. He added to India's international stature by his performance and personality despite the partisan attitude of the U.K.

Honours have come thick and fast to Sri Chagla. He became the Vice-Chancellor of the Bombay University in 1947. Chairman of the Legal Education Committee in 1948, a member of the Law Commission, Governor of Bombay in 1956, a Judge of the International Court of Justice at The Hague in 1957, India's Ambassador to the U.S. in 1958, and, finally, India's High Commissioner in the U.K.—two of the most important diplomatic assignments. Sri Chagla was relieved of this post last year at his own request because he felt that he should now make a more direct contribution to India's progress.

Apart from these main activities, Sri Chagla has done work in other fields. He has been the President of the Asiatic Society of Bombay since 1947, and delivered the Sri Krishnarajendra Silver Jubilee lecture on Individual Freedom and the Welfare State under the auspices of the Mysore University in August 1954 and has written two books, "The Indian Constitution" and "Law, Liberty and Life," which received much critical acclaim. When the Mundhra affair exploded and rocked the Government it was he who was selected as Chairman of the Committee of Enquiry in 1958.

This was a very important event in Sri Chagla's life. The appointment was a tribute to his judicial integrity. It was an affair where only a judge of fearless independence, unmindful of Government's favours or frowns and one in whose integrity the country had complete trust so that even the most cynical would not dare murmur "white-washing" at his findings, could satisfy the public's demand for a thorough probe into one of the worst scandals in the post-Independence period.

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Sri Chagla justified the trust the blic had reposed in him. His en-iry was thorough, impartial and mprehensive. No official, however werful, who was involved, was al-ved to evade the cruel publicity of proceedings.

By a curious irony of fate, Sri agla has now become a colleague the same Minister (who is back in the Cabinet) whose resigna-n was caused by the enquiry he nducted. But Sri Krishnamachari also an equally civilised and culti-ed person and will be the first to preciate Sri Chagla's ability and in-grity and to welcome him as a wor-y colleague.

Perhaps the key to Sri Chagla's per-nality can best be discovered in his n utterances. His modesty is re-aled by his oft-repeated assertion at circumstances play a big part in hatever success an individual has hieved. To quote his own words, Pride and arrogance are not merely e precursors of an impending fall t, to my mind, they bear witness to essential cheapness in the man. he most difficult thing to withstand success. Alcohol may be bad for dily health but success can poison d corrode the soul."

His political testament is set forth a talk he gave over the All-India adio in which he proclaimed his ith in tolerance, respect for the dig-ity of the individual and "the fun-amental unity of our country."

His approach to life is equally clear-set forth in his assertion that while one should have moments away from the madding crowd, to dwell eternally in an ivory tower is basically selfish. According to him the philosophy preached by the *Gita* is the most satisfying—to do one's duty but to do it without attachment, without worrying over the results. To quote his words again, "But work done for its own sake, with complete indifference to its personal aspect is like a note of music, the beauty and cadence of which endures in the din and bustle of everday struggle."

With this background, Sri Chagla should be able to give the country the purposeful, progressive education it has been seeking without much success so far.

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on being offended

Marcus Aurelius

WHEN thou art offended with any man's shameless conduct, immediately ask thyself: Is it possible, then, that shameless men should not be in the world?

It is not possible.

Do not, then, require what is impossible. For this man also is one of those shameless men who must of necessity be in the world. Let the same consideration be present to thy mind in the case of the knave, and the faithless man, and of every man who does wrong in any way.

And at the same time that thou dost remind thyself that it is impossible that such kind of men should not exist, thou wilt become more kindly disposed towards every one individually.

It is useful to perceive this, too, when the occasion arises: what virtue nature has given to man as an antidote against this trouble—against the stupid man, mildness and against another kind of man some other power. And in all cases it is possible for thee to correct by teaching the man who is gone astray; for every man who errs misses his object and is gone astray.

Besides, wherein hast thou been injured? For thou wilt find that no one among those against whom thou art irritated has done anything by which thy mind could be made worse; that which is evil to thee and harmful has its foundation only in the mind.

And what harm is done or what is there strange, if the man who has not been instructed does the acts of an uninstructed man?

Consider whether thou shouldst not rather blame thyself, because thou didst not expect such a man to err in such a way. For thou hadst means given thee by thy reason to suppose that it was likely that he would commit this error, and yet thou hast forgotten and art amazed that he has erred.

But most of all when thou blamest a man as faithless or ungrateful, turn to thyself. For the fault is manifestly thy own, whether thou didst trust that a man who had such a disposition would keep his promise, or when conferring thy kindness thou didst not confer it absolutely, nor yet in such way as to have received from thy very act all the profit.

For what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet for walking?

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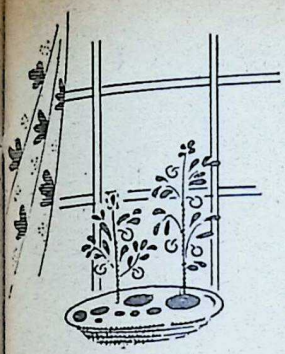

Growing Vegetables

Dr. Ram Subhag Singh

ITCHEN gardening helps in providing fresh and unspoiled etables as and when one wants m, with little investment. In addi-, it relieves to some extent the nand on rail and road transport. t is a good hobby and a pastime the family; as good for the house-e after her daily chores as for the seholder after his tiring day's rk. Both of them can spend their rnings and evenings pleasantly king after the kitchen garden. Children also love to see plants w and like to spend most of their e in digging, hoeing and watering the kitchen garden. It is, as such, pleasure for the whole family to absorbed in this useful activity.

A kitchen garden should be one m where daily requirements of not y fresh vegetables for the house-d, but also some common fruits e papaya, banana, lime, etc., can secured all the year round. By a anned utilisation of even a small ce of land, it is possible to grow ough food material in the form of etables and quick-growing fruits. well-planned and maintained hen garden over an area of about an eighth of an acre is enough to supply ten ounces of vegetables per head for a family of six members throughout the year.

The importance of vegetables in our diet is constantly felt as, besides being palatable, they have high nutritive value, supplying most of the minerals and vitamins which are so essential for our body building and its maintenance. Besides, in our present-day food economy, every individual, by growing and consuming more vegetables, can save some cereals. Such little individual efforts can go a long way in giving a great helping hand in the equitable distribution of foodgrains and meeting the food shortage. Therefore, every individual family, which can afford to spare a piece of land, should take to kitchen gardening and grow its own vegetables.

In the present national emergency, through which our country is passing, vegetable production has gained immense importance. Vegetables are not only needed for our civilian population, but also for the defence forces. They have an advantage over other crops as two or three crops

From his speech (See Notes & News).

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of vegetables can be raised on the same piece of land in one year. They prove to be remunerative sources of income to the grower and help in giving the maximum return from the land. Wherever one lives—whether in a city, in a suburb or the outskirts of towns or in the interior of villages—one can grow vegetables and thus help in solving to a great extent the food problem of the country.

Reliable estimates of area and production of vegetables are not available. However, the area under vegetables is estimated at about 50 lakh acres with a total production of 160 lakh tonnes. According to nutritional standards, the requirements of vegetables for providing a well-balanced diet is about 10 ounces per capita, of which 3 ounces should comprise root vegetables, 4 ounces green leafy vegetables and three ounces, other vegetables. Actually, the average production of vegetables per capita works out to less than even five ounces in our country. These statistics prove how poorly we are placed with regard to the supply of vegetables which are so necessary for the needs of the civilian population and of the army. Vegetable growing is an occupation of national importance and steps that foster its development in all parts of the country should be encouraged.

The Author

Vegetables are essential for a balanced diet and maintenance of good health. They supply carbohydrates, fats, proteins, vitamins and mineral elements which are so essential for the body. In our country where a large number of the population is vegetarian, it is all the more necessary that steps should be taken to increase the production of vegetables. Four important requirements for this are: good preparation of seed bed, sound and viable seeds, adequate manure and artificial fertilisers and effective control against pests and diseases.

While most of the vegetables contribute to the diet more as a source of minerals and vitamins, a few of them, such as the potato, sweet potato, peas and beans are significant as sources of starch and proteins. The use of vegetables need to be greatly increased in quantity when a person is on a reducing diet.

Most vegetables, particularly the leafy ones like cabbage, spinach, lettuce, etc., contain a high percentage of roughage.

Growing of vegetables can play a very important role in meeting nutritional deficiency. It helps to supplement the protective foods needed by the average family. It helps in promoting diversification in the diet by lowering the consumption of cereals.

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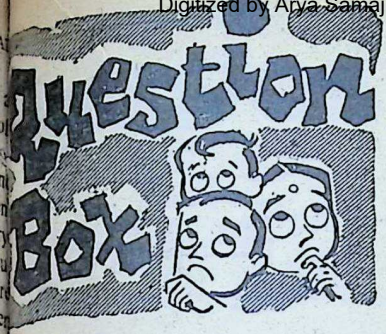

ANSWERS BY

K. M. MUNSHI

1125

Sri N. Nanda, Cuttack.

What is the correct path for spiritual realisation?

It all depends on whether one is devotionally inclined or inclined to activity or to speculation. Follow the path easiest to you and leave the sequel to God and Guru. They will take care of you so long as you are earnest and sincere.

1126

Sri N. Nanda, Cuttack.

Is there any instance or evidence showing that ultimately any Advaita Sadhak has become the omnipresent, omnipotent Reality himself after perfection of his sadhana?

According to Advaita, a Sadhaka does not *become* the Reality. It is not a change of character. Advaita philosophy maintains that every "Jiva" *is* always in essence the Supreme Reality. The sadhanas are intended to make the Jiva detach himself mentally from whatever is not his true nature and to become conscious of his non-difference from the Supreme Reality. There is no *becoming* here. It is only realisation of what one already *is*.

As for instances of such realised persons, the puranas give the names of Suka and Vamadeva. In historical times, Sankara, Sadasiva Brahmendra and Ramana Maharshi and Sri Chandrasekhara Bharati, the late Pontiff of Sringeri are examples. There may be many others; but they do not advertise themselves; they live far from the madding crowd.

As regards your view of the *Gita* doctrine, it is a matter of preference. Well, stick to it with religious faith and order your life accordingly. That is all that you need at present. Your future Spiritual progress will take its own course.

1127

Sri L. M. Lingappaiah, Kodasoge.

Q: *When can we expect a Kannada edition of your Journal so that the masses can benefit?*

A: When financial support is forthcoming.

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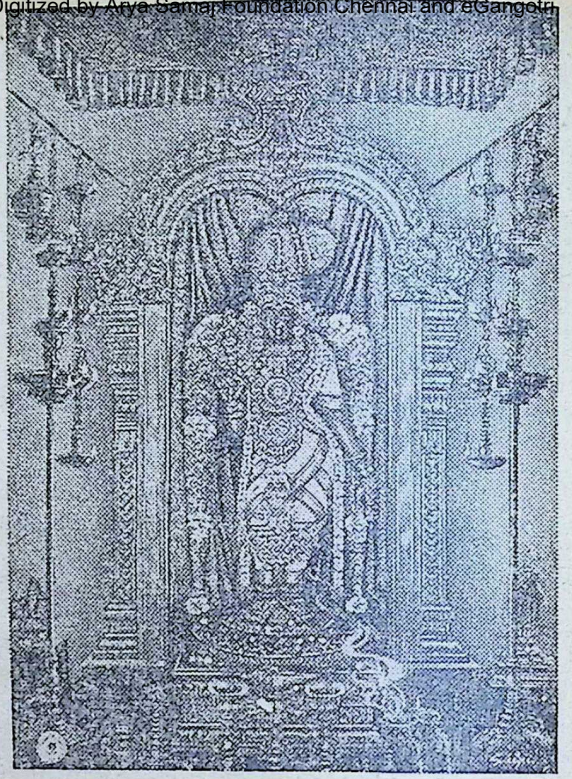

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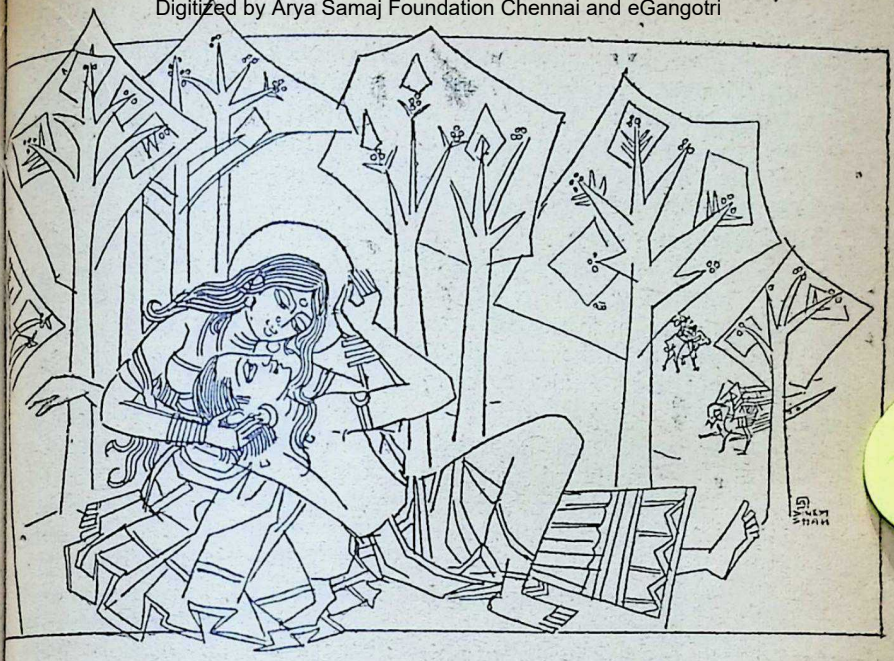

...er Stood for our Dharma—18

Back from the Jaws of Death—II

[*Continued from last issue*]

GOING deep into the forest, Satyavan began to pluck fruits and his wallet with them. Then he rted cutting the branches of trees th his axe. While doing so, he ddenly began to perspire profusely. e physical strain brought on a vere headache. Turning to his wife, e said: "Ah! how my head aches! avitri, my limbs seem to fail me, feel a pain near the heart, a culiar uneasiness afflicts me all er. My head seems as if it is pierc- by innumerable darts. I am unable stand, dear; I feel like lying down and sleeping if I can."

Savitri hastened to Satyavan's side, sat on the ground and placed his head on her lap.

She thought about what Narada had foretold and began calculating the day, the hour and the moment.

And lo! there stood before her an eerie person, dreadfully dark, clad in red, with a diadem on his head and a noose in his hand. He approached Satyavan and stood close to him.

Savitri saw him. Quickly she lifted Satyavan's head from her lap and gently placed it on the ground. She

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joined her palms in supplication and, trembling all over, addressed the terrifying form and said: "Your form is superhuman. You appear to be a Spirit of the Sky. Pray tell me, who are you and what is your desire?"

Yama replied: "Savitri, thou art a *pativrata* and a *tapasvini*. Hence thou art fit to be spoken to by me. *I am Yama*. Thy husband Satyavan has been destined to be short-lived. His death is at hand. *I have come to take his life*."

Composing herself, Savitri queried: "My Lord! I have heard that you send your emissaries for such a purpose. How is it that you yourself have come here?"

Yama: "Gentle one! Satyavan is not like other mortals. He has been ever faithful to the code of his *dharma*. Beautiful in his features, he bears a noble character. My emissaries do not deserve to lead him, pure and good as he is. Hence, I have come myself."

With that, Yama cast his noose on the sleeping Satyavan and pulled out from his body a *purusha* of the size of a thumb.

Satyavan turned into a corpse and his body assumed an aspect not pleasing to behold.

With his victim's *praana* in his noose, Yama turned southward to his abode.

Overwhelmed by grief, Savitri followed the God of Death. She went close behind him.

Yama saw her at his heels. He turned to her. "Savitri," he said, "turn back. Attend to the funeral rites of your lord. Thus far alone canst thou come, and no farther."

Savitri persisted, saying: "Where my lord is led, where he goes, that is my place too. This is the ancient rule.

"Look! My steps are not halted thanks to the merit of my austerities, my services to my lord's father and mother and my love and loyalty to him, and also by your favour.

"Those who know the truth have declared that when two persons walk seven steps together, that makes them fast friends. And so, I have become your friend. Pray, give me leave by virtue of that friendship to tell you what I have in mind.

"One who has not attained self-control and self-knowledge cannot go through the *asramas* of life properly and it is only as a householder, a *grihastha*, that one can practise *dharma*. All other *asramas* are maintained by a *grihastha*. They depend on him for their proper functioning. So, a householder's life is more important than that of a Vaanaprastha or a Sannyasin."

Yama was pleased with Savitri's speech. He said: "Savitri, I am fascinated by your words, so sweetly spoken and so pregnant with meaning. So ask a boon of me, any boon except the life of Satyavan."

"My father-in-law," said Savitri, "has been exiled from his kingdom and has lost his eye-sight. Grant that he may regain his eyes and live gloriously as before."

"I grant thee thy prayer, sinless one! It shall be even as you desire. But now, what a long way you have

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me with me! Turn back before you come weary."

"Shall I ever become weary, Oh od, when I am with my husband? here he goes, surely, that is the ay for me too ; where you take him, ere I follow.

"And now, again listen to me, I ay. Association with the good, even r a moment, is highly fruitful. To e accepted as their friend is better an that. To live for ever in their mpany will bring lasting good. So e should seek the company of the hteous."

Yama: "How pleasing to the mind e your words! How nourishing to e intellect! How lofty is their im- rt! Savitri, ask for another boon d I shall grant it—but, no, not your sband's life."

Savitri: "My father-in-law's king- m has been wrested from him. ay he get it back! May he not erve from *dharma!* This is the cond boon that I crave from you."

Yama: "Soon shall he get back s kingdom. He shall not resile from s *dharma*. Now that you have ob- ned what you wanted, go back. o not tire yourself further."

Savitri: "Truly, Oh God! are you lled Yama, for, all beings of the rld are bound by your decrees, d you lead them to their destiny virtue of those decrees. Now, ease listen. The eternal *dharma* of e good is to do no injury to others act, thought or speech and to be nd and considerate to everyone. nfortunately, worldly men are dead devotion and duty even as my hus- nd lies here devoid of life. The truly good show mercy even to their enemies who seek it at their hands."

Yama was moved by Savitri's wise words. He said: "Savitri, as water is to a thirsty man, so are to me the words that you have spoken. I must give you another boon. Ask for what you want—but it shall not be your husband's life."

Savitri said: "My father pines for want of a son to continue his line. Bless him with a hundred sons. This shall be the third boon from you."

"So be it," said Yama. "Now that your prayer is answered, go back. You have travelled very far."

"Walking by my husband," said Savitri, "I am not conscious of distance. On the other hand, my mind flees faster than my feet can carry me. As we two walk together, please listen to what I say:

"You are the son of Vivasvaan ; hence are you called Vaivasvata by the wise. You deal out equal laws to the people of the earth. That is why you are known as Dharmaraja. One does not repose in oneself the confidence that one has in the righteous. Therefore, everyone wishes particularly to be wedded to righteousness. It is goodness of heart that evokes the confidence of all creatures. That is why a man places confidence in the good."

Yama said: "Words like these, noble lady, I have not heard from anyone else. I am pleased with them. So, ask for a fourth boon from me —anything excepting your husband's life—and then, go back."

Savitri replied: "Grant that to me and to Satyavan, there may be born a hundred sons of great strength and

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blour. This is my fourth boon from
ou."

Yama agreed: "Yes; a hundred
ons of immense strength and prowess
ill be born to you and you will be
ppy with them. Now, surely you
ust be very tired. You have come
ith me very far indeed, do go back."

Savitri persisted and spoke to
ama again: "The good are establish-
d in *dharma* for ever. They neither
e nor do they feel any affliction.
he company of the good is never
ithout fruit. The good have nothing
fear from the good. The good
ld the Sun across the sky by their
ruth. They support the Earth by
eir *tapas*. They determine the Past
d Future. Living with the good, the
ood never come to grief. Knowing
is to be the ancient rule, the good
ve for others, not for themselves.
good deed is never lost. It does no
arm to one's own interest or to
ne's self-respect. Such are the ways
f the righteous who, for that reason,
ecome the guardians of the world."

Yama heard what Savitri said and
xclaimed: "How wisely and truly
ou speak about the eternal *dharma!*
ow pleasing is your speech, how apt
re your words! and how full of great
eaning! With every word that you
tter, I am drawn to you immensely.
ow ask for a boon beyond compare."

Savitri quickly replied: "Salvation
annot be secured except by the merit
f good deeds. Even so are the boons
hat you have conferred on me. Grant
hat my Satyavan may live again.
Life without my husband is death to
e. Without my lord, I desire no joy.
Heaven itself has no charms for me
ithout him. There can be no pros-
perity for me without him to share it. I do not wish to live when he is gone. You granted me the boon of a hundred sons; but you are taking away my husband. Make your words true and let Satyavan live again!"

Upon that, Yama released Satyavan's life from his noose. Pleased with Savitri's loyalty to her husband, he said: 'See, I have released your lord from my hold. He will get up hale and hearty. He will live with you for four hundred years and both of you shall engage yourselves in acts of *dharma* and attain great renown. He will beget a hundred sons by you. All of them shall be great Kshatriyas and their lineage shall be unending. Your father too shall beget a hundred sons by your mother. They shall be known as Maalavyas and they will be bold and powerful like Indra himself."

Conferring all these boons on Savitri, Yama bade her go back, and himself returned to his abode.

Savitri hastened to the spot where lay her husband's corpse. Seeing him lying on the ground, she approached him, and sitting by his side, lifted his head on her lap.

Satyavan slowly regained his consciousness. Like one returning home from a long sojourn in a strange land, he looked at her and devoured her with his loving eyes.

"I seem to have slept for long, Savitri," said he. "Why did you not wake me up? Who was that dark person who dragged me along?"

"Yes, my lord!" replied Savitri, "you have been asleep for long on my lap. That celestial being has gone

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away. He was Yama, who leads men to death."

Meanwhile the aged King whose sight had been restored by Yama's boon and Satyavan's mother were getting anxious about Savitri and Satyavan. They searched for them as far as they could possibly go. They could not see them anywhere and they were in sore distress. They feared that the worst had happened to their son and his wife.

The *rishis* who gathered round them tried to set their fears at rest. A *rishi* known as Survacha said: "I am sure they are alive. For where there is Savitri who practises *tapas*, self-control, and is austere in conduct, no harm will ever befall."

Another, Gautama, said: "I have learnt the Vedas with all their *angas*. I have done a lot of *tapas*. As a true *brahmachari*, I have served my teachers and pleased them by my conduct. I have observed all vows and have fasted according to rule. By the strength of all the merit that I have thus earned, I make bold to declare that Satyavan most certainly lives."

His disciple added: "My teacher's words can never be false. Surely Satyavan does live."

The *rishis* declared: "Savitri carries on her person all the marks which make for auspiciousness. They indicate that she will never lose her husband. That is proof positive that Satyavan yet lives."

The Sages Bharadwaja and Dalbya too gave the same assurance.

Apastamba said: "The birds and animals of the forest convey through their voices that Satyavan is alive. That you have regained your eye-

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ght is a good sign pointing to the me fact."

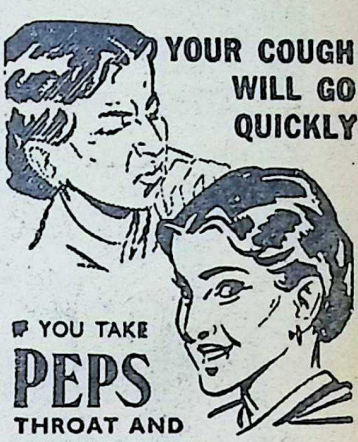
Dhaumya added: "'Your son is rich- endowed with noble virtues. He is rtainly destined to be long-lived and he is alive; of that I am quite re."

While the *rishis* were thus assur- g the King that nothing untoward ad happened to his son, in came avitri with her husband and there as great rejoicing on the part of verybody. The King was happy that e had regained his son; Savitri and atyavan were happy to see him with is sight restored.

Soon after this, the King's minis- ers came to the hermitage bringing im tidings of the defeat of his enemy nd of his restoration to the hrone. The royal pair went back to he kingdom and celebrated their re- nion with their subjects. And, Savitri oo lived happily with Satyavan and n due course begot a hundred sons s blessed by Yama.

Men in authority—kings, statesmen, generals, and the like—are advertised and boomed up so much by the Press and otherwise that they often appear as giants of thought and action to the common people. A kind of halo seems to surround them, and in our ignorance we attribute to them many qualities which they are far from possessing. But on closer acquaintance they turn out to be very ordinary persons. A famous Austrian statesman once said that the world would be astounded if it knew with what little intelligence it is ruled.

—Jawaharlal Nehru



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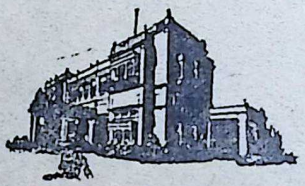

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THE STORY SO FAR

DURING the Great Famine in Bengal, Mahendra Singh quitted his village with his wife Kalyani and their only child. After some adventures on the road, he met Bhavananda, a member of an ascetic brotherhood, who took him to Ananda Math, where his wife and child were sheltered. There Mahendra wanted to dedicate himself to the service of his country like the ascetics. Kalyani and the child got poisoned. Mahendra and Satyananda were subsequently taken prisoners by Nazir-ud-din and his sepoys. Jivananda, another ascetic, rescued Mahendra's child and took her to his village home, and met his wife Shanti. Bhavananda restored Kalyani to life.

Shanti joined the Order of the Children in disguise but was found out and permitted to live in the Math. Bhavananda asks Kalyani to marry him but she refuses. Satyananda returns after a mysterious mission and gives the signal to kill Captain Thomas.

Translated by R.P.A.

9. BAPTISM OF FIRE

THE British cannons thundered with a deep booming sound. The vast forest shook with its roar and the echoes were terrifying. From the banks of the river, it echoed back. The roar crossed the river and penetrated the woods ahead.

Satyananda ordered: "Let some one go and find out whose cannons those are."

Some of the Children rushed on horseback to reconnoitre. No sooner had they proceeded some distance than cannon balls were showered on them like rain. They were wounded as also the horses and they died.

Satyananda had seen this from a distance and he said: "Climb a high tree and find out what is happening." Even before he could complete the sentence, Jivananda had climbed up a tree and was watching intently. From the top of the tree, he shouted: "They are British cannons."

Satyananda: "Are they cavalry or infantry?"

Jivananda: "Both."

Satyananda: "How many?"

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Jivananda: "I cannot say; they are still emerging from the forest."

Satyananda: "Are they British soldiers or only Indian sepoys?"

Jivananda: "They are British soldiers."

Satyananda then asked Jivananda to get down from the tree and the latter obeyed.

Satyananda then said: "There are ten thousand Children here. You are in command today. Do whatever you can."

Jivananda picked up his weapons and jumped on a horse. He cast a glance at Navinananda and the latter understood the message which no one else could comprehend. Navinananda replied with a significant glance which too was incomprehensible to others. Both of them realised that possibly they were parting for good.

Then Navinananda raised his right hand and said: "Brothers, let us sing the praise of God!"

From ten thousand throats came the song resounding throughout the forest and drowning the boom of the guns:

"Lord of the world, thy praise we sing
With praise of Hari the world doth ring
The barbaric horde
With thy sword
Oh, to kill!"

Just then the British cannons began raining shells on the army of the Children. Some lost their hands, a few their heads, still others had their hearts ripped open. Even then the others did not stop singing the praise of Hari; they fell down singing.

When the song was finished, every one was silent. The dense forest, the river-bank and the lonely region were enveloped in utter silence. Only the distant and awesome roar of the cannons, the patter of the British troops and the clatter of their weapons disturbed the silence.

Then Satyananda said in a stentorian voice: "The Lord of the universe will help you! How far away are the cannons?"

A voice from above answered: "Very near the forest on the other side of a small field."

"Who are you?" asked Satyananda.

"I am Navinananda," came the answer from above.

Satyananda then exhorted: "You are ten thousand and victory is yours. Go and seize those cannons."

Jivananda who was on horseback in front cried: "Come on! Follow me."

The ten thousand followed Jivananda, some on foot, others on horseback. The infantry carried a gun on the shoulder, a sword at the waist and a lance in the hand. As soon as they emerged from the forest, they were dispersed by a hail of cannon fire. Many fell dead without any chance of fighting.

Some one then said to Jivananda: "What is the use of wasting human life?"

Jivananda turned and found out that the speaker was Bhavananda. He asked: "What do you advise me to do now?"

Bhavananda: "It is better to take cover under the trees in the forest. We have no cannons. Without them, our army cannot fight for a single moment in the open. But if we re-

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t behind the trees in the forest, can carry on the fight for a long e."

ivananda: "What you say is rect but our *guru* has ordered us eize the cannons and we have to y out his orders."

Bhavananda: "No one can seize n. But if it is imperative, I will go ward. You stay here."

ivananda: "That is impossible, vananda. I have got to die today!"

Bhavananda: "I am the person who to die today."

ivananda: "I have to atone for transgression."

Bhavananda: "You are untouched sin. Why then should you atone? m a sinner and I must die. Remain ind and permit me to go forward."

ivananda: "I do not know what you have committed. But I do ow that if you live, the goal of the Order will be achieved. Let me go instead of you."

Bhavananda was silent for a while and then said: "I will die today if it is necessary; otherwise I am ready to die any moment. There is no auspicious or inauspicious moment for dying."

"Then come along," said Jivananda. Thereafter Bhavananda moved to the front, keeping himself at the head of the forces. The cannons were showering shells on the Children, tearing their ranks. The sepoys were also shooting them down.

Seeing the carnage, Bhavananda said: "Brothers, we have got to jump into this furnace. Those of you who have the courage should sing *Vande Mataram*."

The army of the Children sang *Vande Mataram*, keeping time with the booming of the cannons.

10. CHILDREN AT BAY

HE army of the Children rushed forward with their lances raised, ging *Vande Mataram* and fell on cannons. Many were killed by hail of shells. Yet they did not eat. Then under the orders of ptain Thomas, a party of Indian oys attacked the right flank of the ldren. Attacked on both sides, the ldren lost heart. Then Jivananda d: "Bhavananda, you were right. hat is the use of throwing away se lives? I think we must retreat wly."

Bhavananda: "How can you turn k now? Whoever retreats now l lose his life."

Jivananda: "We are being attacked only from the front and the right. The left is free. Let us slowly retreat through the left."

Bhavananda: "Where can you go? Don't you know that there is a big river on that side? The river is flooded due to the rains. Are you thinking of drowning our army in the river?"

Jivananda: "But I remember there is a bridge across the river."

Bhavananda: "There is a bridge, but if you attempt to take these thousands over that bridge, it will result in such a stampede; and one cannon will be enough to wipe out our entire army."

Jivananda: "Please do one thing.

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Keep a few soldiers with you and hold the front. The courage and strategy you showed in today's fight convince me that there is nothing you cannot accomplish. Please hold the enemy engaged with a band of soldiers. I will take the rest of our army across the bridge. Those who are with you will surely die but I can save the lives of the rest."

Bhavananda: "Yes, I will do what you suggest."

Taking two thousand Children with him and shouting *Vande Mataram*, Bhavananda attacked the British gunners. A great fight ensued. But the small band of Children could not stand for long against the cannons. The gunners mowed them down like paddy stalks being reaped with scythes.

Availing himself of this opportunity, Jivananda deployed the rest of the soldiers towards the left and proceeded towards the bridge. Lieutenant Watson, an officer under Captain Thomas, noticed from a distance that the main army of the Children was gradually retreating. So he gave chase to them with a number of Indian sepoys.

Captain Thomas had watched this. Seeing the retreat of the Children, he instructed Captain Hay: "With two or three hundred soldiers, I can annihilate the rebels here. Take the rest of the army and the cannons and close in on them from the left. They should not be allowed to get to the bridge. If we close up that outlet, we can slaughter them like fish caught in a net. They are adepts at running away because they are swift of foot. You cannot catch up with them easily.

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HIND

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er the cavalry to proceed under
er towards the bridgehead. Then
object will be fulfilled."

aptain Hay carried out his
ructions.

xcessive pride caused Ravana's
ruction. Captain Thomas held the
dren in contempt; he kept only
hundred soldiers with him to fight
vananda and sent the rest of the
es with Captain Hay. When Bha-
nda noticed that the bulk of the
ish forces had left taking the can-
s with them, he addressed the
ll band around him: "We have to
o the assistance of Jivananda after
ng these men. Once again chant
to Hari, the Protector of the
iverse!"

With the cry of "*Jagadish Hari Ki*
," the intrepid band of Children
upon Captain Thomas and his men
e tigers. The sepoys could not
nd up against this attack. Bhava-
nda then leapt on Captain Thomas
l caught him by his coat. Captain
omas fought to the last. Bhava-
nda told him: "Captain Saheb, I
l not kill you; the English are not
r enemies. Why are you helping the
ers? Come on, I will protect your life; at the moment you are my prisoner. We desire nothing but the welfare of the English."

Captain Thomas raised his gun fixed with bayonet and attempted to kill Bhavananda but the latter had him in an iron grip. Captain Thomas could not even move. Then under the orders of Bhavananda, a few Children bound Captain Thomas.

Bhavananda said: "Put this man on horseback and come on. We must go to the rescue of Jivananda."

Captain Thomas was tied securely and put on horseback and shouting *Vande Mataram* the small band of Children proceeded in the direction of where Captain Watson was.

The soldiers under Jivananda had become demoralised and were about to run away. Jivananda and Dhirananda tried their hardest to keep up their spirits and to prevent their breaking ranks. But some fled and took refuge in the mango grove. Jivananda and Dhirananda led the rest to the bridgehead. There Hay and Watson surrounded them from both sides. The situation appeared hopeless.

[*To be continued*]

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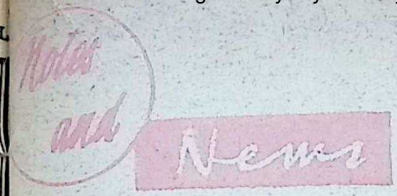

AKANO

Bharatiya Vidya Bhavan gave a
tion to honour the Reverend Dr.
suke Nakano, Sponsor and
der-President of the Internation-
ganisation for Cultivating Human
, Japan, on February 4, 1964 at
ita Mandir of the Bhavan, Bom-

lcoming Dr. Nakano and his party,
pati Munshiji said, "The world is
ed into those who believe in God
those who want to enforce atheism
godlessness. Therefore, those with
in God should mobilize them-
s to fight against this godlessness."
aising Dr. Nakano's Organisation
its good work in this direction,
shiji said that in India the move-
would get hearty response as
ns were by and large God-mind-
eople.

plying, Dr. Nakano said that he
charmed by the Indian hospitali-
He was grateful for the response
as getting from this country and
that his movement aimed at esta-
ing peace on earth.

HI SCHOOL

Annual Day and Prize Distribu-
Function of Bhavan's School in
was held on the 15th of last
h with Sri Gulzarilal Nanda,
Home Minister, as Chief Guest.
oming him Smt. Lilavati Munshi,
President of the Bhavan, said:
am indeed very happy to be able
lcome you in our premises for the
l function. Although officially you
come here for the first time, I
e you are not a stranger to the
n's School, as, if I am right, in
ginning when the school started

some of your children were attending
it.

"Before the school started in the present building in the year 1957 it was running in tents for some time on this very ground. Now we are in the year 1964. During these years we passed through many phases and as time passes we are trying to improve the school in every possible way within our scant resources. In comparison with the other Delhi schools of this type, our fees were very low. This year we had to increase them a little, but even now, in spite of this increase, our fees are lower than most of the schools of this category. The increase had to be effected because of the rise in salaries and in the cost of other things.

"We were the first to introduce a school lunch programme and it has proved to be of great value. Growing children must have a midday meal so that they grow well. I am glad that this fact has now been realised by the educational authorities and midday meals are being introduced in a number of places.

"The present Principal of the School, Sri Ganapati, has improved the efficiency and discipline of the school very much. By and large we have a devoted set of teachers many of whom have been serving the Bhavan's school for a number of years. Our education has an Indian bias. We have daily prayers before the school begins and compulsory Sanskrit. Admission has also been made stricter so that our school should not be a dumping ground for the weak students of other schools. There is great scope for enlarging the activities of the school and the number of students can be increased. However, we have to restrict admission on account of the lack of accommodation.

"You, Sri Nandaji, are very much interested in the Bhavan and its activities. With limited resources, the Bhavan is working in the field of education and culture and whatever it has achieved, it is on account of the goodwill of the public and the help of friends like you. You, Sri Nandaji, will appreciate the Bhavan's efforts the more because in your own way you are trying to build up national character

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the Bharat Sevak Samaj and
hu Samaj. May I venture to say
e Bhavan's contribution in the
education and culture is not

ble.
behalf of the Bharatiya Vidya
I welcome you once again and
hat you will always take an
interest in the Bhavan's acti-

RIT ELOCUTION COMPETI-

Bombay Inter-Collegiate and
athashala Sanskrit Debate Com-
was held under the auspices of
ratiya Vidya Bhavan on Febru-
1964 at the Bhavan's Gita
The subject of the debate was:
नकशिक्षापद्धतौ सहशिक्षण हितं नवा"
o-education advisable in the
educational system?")
J. H. Dave, Hon. Director,
iya Vidya Bhavan, introduced
S. Sane, Head of the Sanskrit
ment, Khalsa College, and Pan-
anade, Vedantacharya, Aryan
who acted as judges of the
itions, to the audience.
team-championship trophy was
y Ramnarain Ruia College.
following students were awarded

In favour of the proposition:

1st Prize: Sri Somnath Sharma (J.V.M. Sanskrit Pathshala).

2nd Prize: Smt. Pramila Parekh (Secondary Training College).

3rd Prize: Sri Yadav Dikshit (Bhavan's Mumbadevi Sanskrit Mahavidyalaya).

Against the proposition:

1st Prize: Kumari Subha Joshi (Ismail Yusuf College).

2nd Prize: Kumari Vimala Oak (Ramnarain Ruia College).

3rd Prize: Smt. R. V. Korde (Secondary Training College).

Before the function was over, Sri Bhaishanker Purohit, Examination Secretary, Shastriya Sanskrit Vibhag, Bharatiya Vidya Bhavan, addressed the gathering in Sanskrit on the art of elocution. Prof. J. H. Dave proposed a vote of thanks.

BAL PUSTAKALAYA

THE eighth annual day of Bhavan's Vallabhji Ramji Bal Pustakalaya was held on Sunday, January 12. The children participated in sports competitions like table-tennis, skipping, etc. and

ti K. M. Munshi addressing the Democratic Group on the 3rd of last month on changing social patterns; to his left is Sri G. D. Somani.

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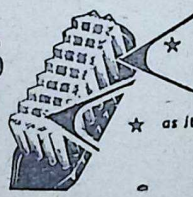

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were served with light refreshts thereafter. The unique feature this year's celebration was the ding of all prizes in the form of nal Savings Stamps. This pleased oung prize-winners who appreciathis opportunity to contribute their for the defence of their mother-

Sunday, February 2, a party isting of about 20 members of the Pustakalaya visited the Kora ra, Borivli. The children enjoyed hing the making of pottery, match s, soap, and the processes of the ing and leather industries and oil hing. They also saw the Honey re, Ambar Charkha and gas pro-ion.

A. K. MAJUMDAR

A. K. MAJUMDAR, Director, atiya Vidya Bhavan's New Delhi re, has been appointed Member of Manuscripts Purchase Committee e Government of India. This Comee will advise Government on the tion and purchase of manuscripts documents of Indological impore offered by private institutions and viduals. Dr. K.A. Nilakanta Sastri e Chairman and Sri Y.M. Mulay, arian," National Library, Calcutta, Member-Secretary of the Comee.

MAHASHIVARATRI

HU-RUDRA was performed at the drashekhar Temple at Bhavan's ge at Nav-Gujarat, Andheri, on sacred festival day of Mahashivaon February 11, 1964.

TICORIN CENTRE

Tuticorin centre for the Bharat Vidya Bhavan's Sastriya Examina- held its first convocation and ida of the Saral Examinations. The krit festival was also celebrated day. During the proceedings, tri- were paid to the services to krit rendered by the late Presi- Rajendra Prasad, Kulapati shiji and the late Sri Patanjali ri.

The Tuticorin centre was also complimented by Kulapati Munshiji and Sri Maheshchandra Sastri, Secretary, Saral Sanskrit Examinations, on the work done by the centre and its quick progress. About 1,000 candidates have taken the Saral examination and a student from Tuticorin stood first in the Praveshika of the Sastriya examinations.

DAKOR COLLEGE

ON February 11, 1964, Sri Kamalashankar Pandya, a close associate of Mahatma Gandhi and a friend of the Bhavan, visited the Bharatiya Vidya Bhavan's College of Arts and Science at Dakor and addressed the students on some of the problems facing the country. Principal C. M. Mehta presided.

BHAVAN'S COLLEGE OF JOURNALISM

MR. V. K. YURYEV, U.S.S.R. Vice-Consul in Bombay, visited the Bharatiya Vidya Bhavan's College of Journalism, Advertising and Printing on February 17, 1964 and addressed the students on "Journalism and Advertising in the Soviet Union."

KITCHEN GARDEN COMPETITION

THE All-India Women's Central Food Council celebrated the annual prize distribution function of its Kitchen Garden Competition on the 9th of last month at the Bharatiya Vidya Bhavan, New Delhi. Dr. Ram Subhag Singh, Minister of Agriculture, Government of India, was the Chief Guest. Welcoming the gathering Smt. Lilavati Munshi, President of the Council, said:

"I am very happy indeed that you have been able to come to us for the second time to open the kitchen garden competition which by now you know is growing in strength year by year and better and larger number of gardens are entering into the competition. It is only due to the enthusiasm and the keen interest shown by the office-bearers of the Council and specially by the Chairman, Vice-Chairman and the

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Secretary of the kitchen garden competition committee that this result has been achieved.

"The entries for the kitchen garden in the first year were 116, in the second year 224, in the third year 223 and this year they have gone up to 400. This itself is a convincing proof of the movement's steady progress. You will appreciate that these results have been obtained by the Council with very little money and very few facilities. Only the sustained work of the Committee members has made it possible.

"If the enthusiasm that has been generated by this competition can be spread on all-India scale, in ten years' time our country could enjoy a surplus, at least in vegetables. Mother earth has abundance to give, only we must know how to receive it from her.

"There are a number of people—individuals and firms—who have encouraged us in our efforts by taking part in the competition—by giving us expert advice, donating prizes, advertisement space and cash. This year we are lucky enough to get even the Prime Minister's expensive cup of pure silver which I am sure will go to the most deserving kitchen gardener. The Prime Minister also entered his garden in the competition this year which certainly is a feather in our cap.

"A number of people from your department also have helped us by giving us seeds, procuring manure and offering guidance by way of talks and cinema shows on the subject and by helping us to judge the gardens in the proper manner at proper times. One day I hope the cult of growing vegetables will reach every householder who will thereby produce fresh vegetables not only for his own requirements, but will also be able to spare some for his neighbour.

"There is plenty of enthusiasm amongst the people to achieve things, but many of them do not know how to go about it. There are plenty of idle hands which can be made to work. There is plenty of kitchen water going to waste which can be diverted to growing vegetables. There are plenty of open lands, waiting to be opened up by human hands. There is plenty of sewage water which pollutes rivers instead of enriching the fields. If only all these could be put to proper use, all talk of scarcity will vanish and abundance will gladden the hearts of our countrymen.

"I do not want to weary you with the history and achievements of our Council. This I have already done last year before you. We do not think that we do our work to oblige any one. We have taken it up as a labour of love. If it is appreciated, well and good; if not, we still have the satisfaction of doing it.

"Dr. Ram Subhag Singh is an agriculturist himself and his interest in agriculture and horticulture is well known. He has done much to encourage both these branches, not as a theorist but as a practical man. I am sure today's display of vegetables will gladden his heart.

"I again welcome Sri Ram Subhag Singh and all the guests of my Council and request you Sir, to say a few words of advice before distributing the prizes."

Explaining the importance of kitchen gardens in the scheme of modern society, particularly in times of emergency, Dr. Ram Subhag Singh commended the activities of the Committee in enthusing people to take to this useful occupation and congratulated the successful winners. He urged them to pass on their experience to others for their benefit. Prime Minister Jawaharlal Nehru donated a silver cup for this competition.

(The text of Dr. Ram Subhag Singh's speech appears as a separate article elsewhere in this issue.)

SILVER JUBILEE

THE SILVER JUBILEE of the Vani Vihar Vidyalaya, Bombay, was celebrated on February 27 and 28 at the Podar College Hall, Bombay. The Hon'ble Sri T. S. Bharde, Speaker, Maharashtra Legislative Assembly, inaugurated the function and the Hon'ble Sri V. S. Page, Chairman, Maharashtra

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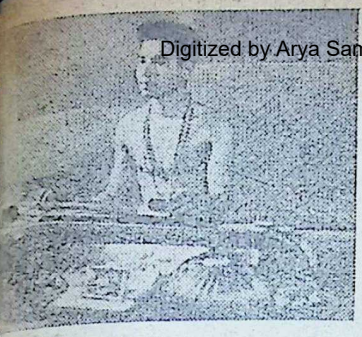

Sri Narasimhan

ative Council, was the Chief Sri R. D. Char, well-known in- alist, president.

UVADYAM NARASIMHAN

UVADYAM, that ancient and nt instrument, has a young and siastic exponent in Vidwan Nara- n, son of that gottuvadyam vir- the late Narayana Iyengar of e. During his recent visit to Bom- he young artiste demonstrated his ry over the instrument. Kulapati hiji, Sri V. P. Naik, Chief Minis- Maharashtra, and the members of abinet, were some of those whom lighted with his performance in havan. To popularize this ancient instrument, Sri Narasimhan has d to settle down in Hyderabad instruct those who desire to this difficult but delightful ment.

KRIT CONVOCATION

Sanskrit Convocation was held nuary 28 in Mysore and Dr. kantha, M.A., Ph.D., Head of nskrit Department of the Aligarh sity, delivered the convocation s. Sri S. R. Kanthi, Education er of Mysore State, presided. 1,000 students have passed the s examinations in Sanskrit.

M. P. L. Sastri,, M.A., M.L.C., Secretary of the Bangalore a of the Bharatiya Vidya Bha- dministered in Sanskrit the oath duation to the new graduates. rtistes of the Kala Vibhag of the n's Bangalore Kendra staged the it drama *Malavikagnimitra* was very highly appreciated.

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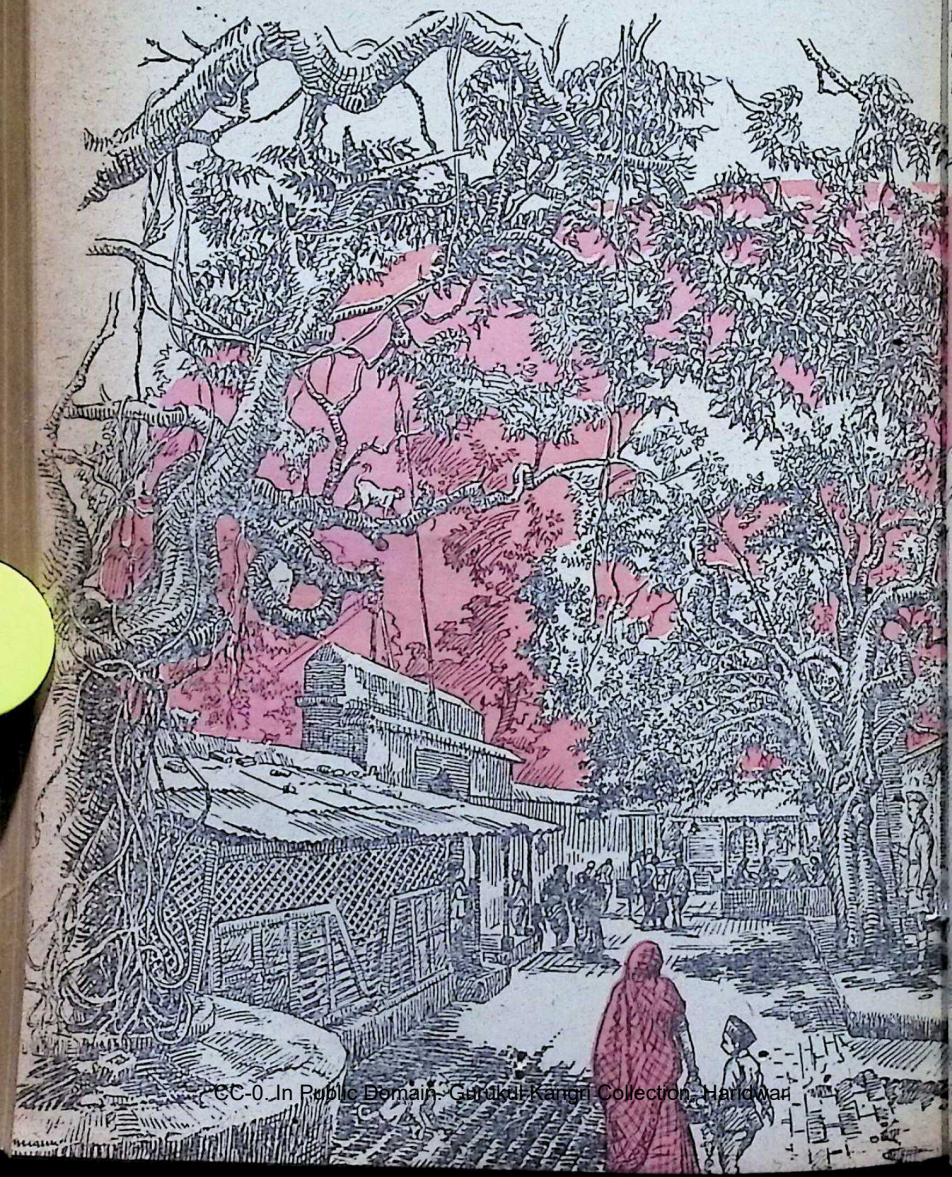
SRI RAMA the ideal King, the model son and the idol of India's millions since the Treta Yug, took his birth in Ayodhya beside the holy Sarayu. Naturally, his birth place evokes a veneration which few other places can rival and the exact spot wh mother Kaushalya gave birth to noble incarnation of God has a sanc which excites our deepest emotions

After the ascent of Sri Ra heaven, Ayodhya went into ruins



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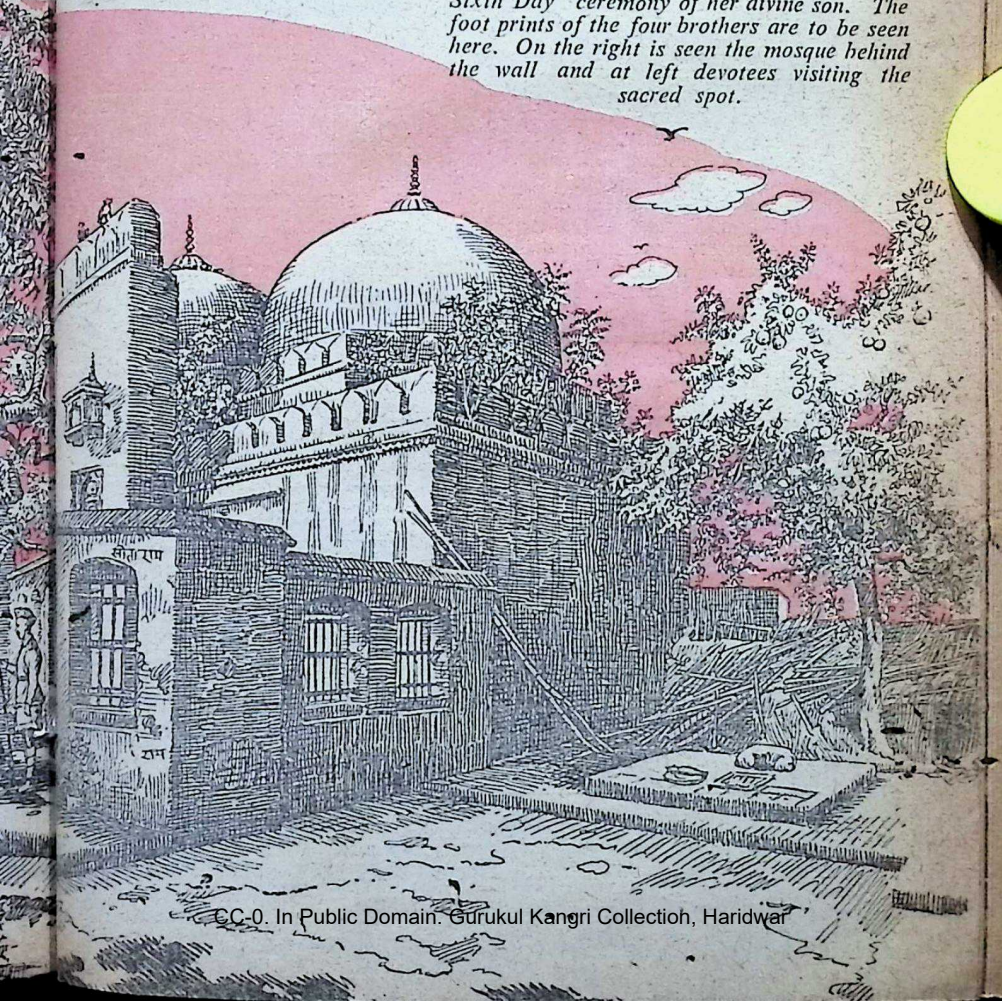
AYODHYA

V

is the fifth part of our feature on Ayodhya, in our series on the punya-*ras of India. In this and the instalment, our artist has drawn is known as the Janmabhoomi at Ayodhya.*

The Janmasthana of Sri Rama. Here under the behl tree did mother Kaushalya perform the Sixth Day ceremony of her divine son. The foot prints of the four brothers are to be seen here. On the right is seen the mosque behind the wall and at left devotees visiting the sacred spot.



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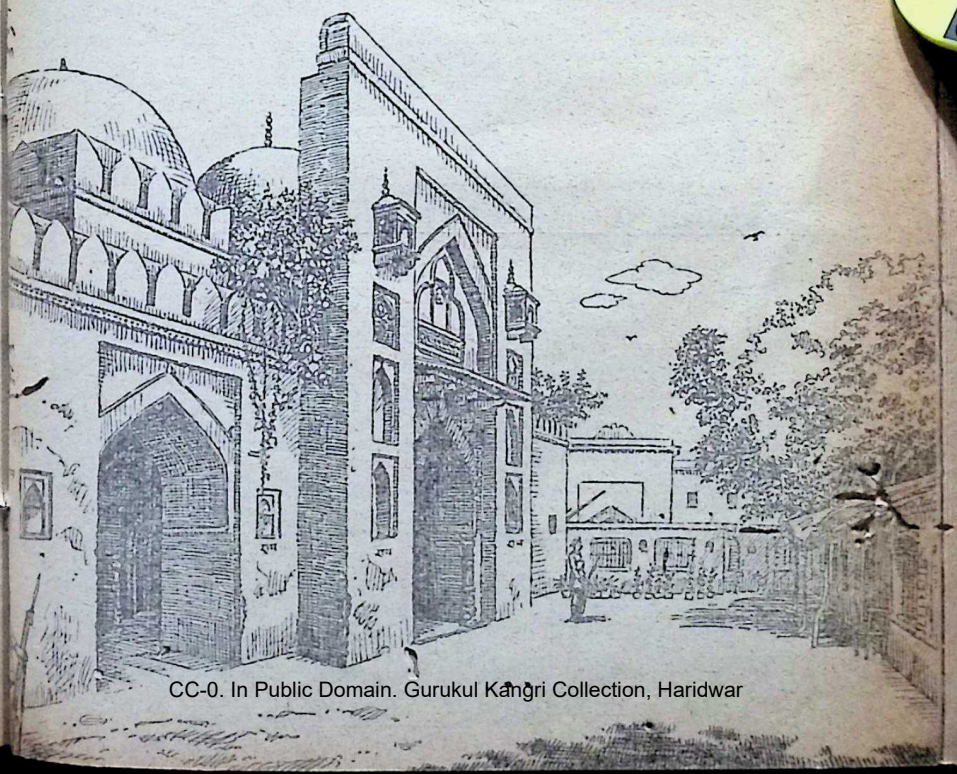
oly birth-place was protected by all the Hindus waged an unsuccessful war ssion of people. Kusa, the younger of Sri Rama reconstructed it as apital. Long after, King Brihad- resuscitated the ancient capital. n Brihadbala was killed by Abhi- u in the Mahabharata war, dhya again fell into ruin. During his time, however, the birth-place ri Rama was never forgotten.

hen Buddhism came, the temple neglected but the images thereof kept in safe custody and Rama mi was celebrated under the shade ees and those images were wor- ped. Mihira Gupta, the Buddhist completely destroyed the nal temple built by Kusa. Sana- against him. But as it happened, soon King Dyumatsena of the Sunga dynasty killed him. Yet the birth-place of Sri Rama continued to be neglected.

As the name implies, this locality represents the place where Sri Rama was born. Bhagwan Valmiki describes Sri Rama's birth-place as follows:-

प्रासादैः रत्नविकृतैः पर्वतैरुपशोभिताम् ।
कूटागारैश्च सम्पूर्णामिन्द्रस्येवामरावतीम् ॥
चित्रामष्टपदाकारां वरनारीगणैर्युताम् ।
सर्वरत्नसमाकीर्णं विमानगृहशोभिताम् ।
विमानमिव सिद्धानां तपसाधिगतं दिवि ।
सुनिवेशित वेश्मानां नरोत्तमसमावृताम् ॥

The edifice that Babar built on the spot where Sri Rama was born.



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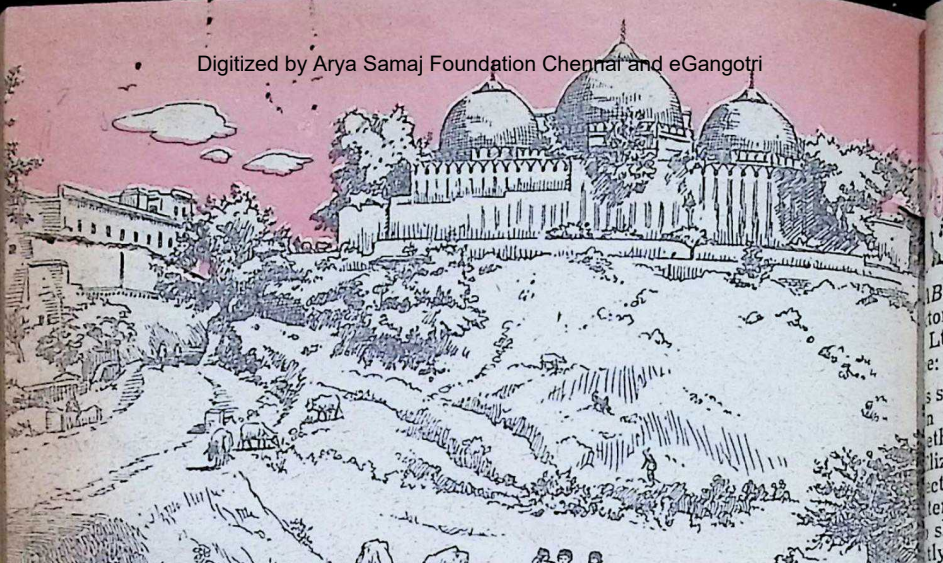

The area behind Sri Rama's Janmasthana. Although mosques do not have the parikram like the temple, Babar built one round the mosque to assuage Hindu feelings.

The palace, inlaid with gems all over, stands as high as a mountain. There is a separate place exclusively for women to play. The place as a whole looks like Amaravati, Indra's head-quarters. The *rajabhavan* is artistic and octagonal in shape. Noble ladies abound there. The different wings sport *vimanas* inlaid with precious stones. They look like the aerial vehicles of *siddhas* who have acquired them by their *tapas*. The entrances are artistic and noble men surround it.

The *Rudra Yamala* has this passage on Janmabhoomi:

कपिलागोसहस्रंच योददाति दिनेदिने ।
तत्फलं समावाप्नोति जन्मभूमेः दर्शनात् ॥
जन्मान्तरसहस्रेण उपपापं पुराकृतम् ।
तत्सर्वं नाशमाप्नोति जन्मभूमेः दर्शनात् ॥
पुत्रार्थी लभतेपुत्रं धनार्थी लभते धनम् ।
मोक्षार्थी मोक्षमाप्नोति जन्मभूमेःप्रदर्शनात् ॥

The complete *darshan* of Janmabhoomi confers on one the same *punya* which accrues from a daily gift of one thousand black cows; the sin accrued in a thousand births is washed away; it will confer son, wealth and *moksha* on those who desire them.

It was the great emperor Vikramaditya who subsequently built a magnificent temple here at the *janmasthana* of Sri Rama and it attracted Rama *bhaktas* from all over India who sought salvation through the divine Rama.

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BETHAN TASTE. By John
ton. Published by Macmillan &
Ltd., London. pp. 370+xiv. 1963.
e: 35s.

s scholarly and humane study, Mr.
n tries to recapture the mind of
ethan England—to discover what
lizabethans thought about the
cture, painting, sculpture, music
terature produced in their time,
show how the Elizabethan artist
tly interpreted contemporary
and generally conformed to it,
also creatively moulding it
mes. There *was* a tradition to
the Elizabethans were the pri-
d heirs: it was largely a tradition
d by the people but leavened by
ian humanism. Then, as now,
e was in the air, the breeze blew
the outside, and the Elizabethans
responsive to the breeze though
wouldn't be swept off their feet.
s were busy, impressive build-
were coming up, statuaries, por-
and tapestries were being com-
ned, drama and music were uni-
y popular. Mr. Buxton explains
Preface that his purpose in the
is to discover why the Elizabe-
"built, painted, carved, compos-
rote as they did, and how the
ation for whom these artists
d responded at the time when
ork was new." It is an absorbing
and Mr. Buxton makes a vanish-
e return with its light glancing
es and scintillating colours.

abeth as Queen, and the Eliza-
n Age itself, revelled in compro-
extremes irritated them, for these
d to be unrelated to sanity or
everyday utility. Elizabethan
was really mediaeval English
but seasoned with contemporary
; it meant neither an utter mimi-
the past nor a self-conscious
break with it. The Church of
England was still Catholic—though not *Roman* Catholic. Elizabethan drama owed as much to the national tradition of mystery, miracle play, morality and interlude as to the imported "classical" tradition which came *via* Italy. The Elizabethans were exuberant, but their exuberance was disciplined by decorum. They accepted the stern necessities of life and the demands of the State, but cast on them a veil of ceremonial dignity or romantic glory to make necessity itself an adventure and a sport. Life was by no means easy, people lived in troubled times, invasion and treason were in the air, but the Elizabethans met their trials and challenges with an instinct for drama and poetry, and also a capacity to laugh, to sing, to dance their way through the traps and dangers that seemed to beset them on every side. It was the age of Raleigh, Sidney and Essex, of Spenser, Marlowe and Shakespeare, of Bacon, Donne and Byrd, and also of people not very different from Launce, Dogberry and Autolycus. It was a hierarchic yet reasonably dynamic society, for one could ascend the scale through ability or thrift, or make a steep descent through stupidity or complicity with treason.

It is difficult to give an adequate idea of the scope and content of Mr. Buxton's study within the limits of a brief review. He is particularly illuminating on Sidney, whose great contemporary vogue is for us of a later age difficult to understand. As Mr. Buxton says rather disarmingly:

> "We cannot hope to share Elizabethan taste exactly: we are more naive, we are less well educated, we read too fast, we live in a more complex age, we haven't time".

If the Elizabethans admired *Venus and Adonis,* they also admired *Hamlet,* for it "not only pleased the wiser sort, it pleased *all*". And they responded to the music of Byrd, and literature so various as *Arcadia, The Shepeardes Calender,* the plays and the sonnet-sequences, and the poems of Donne. Elizabethan sensibility was large, and suffered from no atrophied limbs! One rises after reading Mr. Buxton's book

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(which is lavishly illustrated) refreshed and enriched, and one feels that there is much that the Age of Elizabeth the Second can learn from that of Elizabeth the First.

—*Dr. K. R. Srinivasa Iyengar*

POWER AND THE PURSUIT OF PEACE. By F. H. Hinsley. Published by Cambridge University Press. 1963. pp. 416. Price: 40s.

THIS profoundly stimulating and heuristic book is a study of the theory and practice of international relations, throwing light on the problems of peace and diplomacy and examining the peace proposals during the past 250 years. Part I surveys internationalist theories like those of Rousseau, Kant and Bentham. Part II analyses the origins of the modern States' system and its evolution. Part III concentrates on the 20th century and deals with the First World War, the failure of the League of Nations, the causes of the Second World War, the nature and development of the United Nations, and international relations in the first half of the present century and since the Second World War.

The *Arthasastra* of Kautilya is referred to as "a rare intellectual rationalisation of the balance of power" (pp. 175-6). The author concludes: "There are no good grounds for believing that statesmen will be any wiser in the next generation than they were in the nineteenth century. But there are no good grounds, either, for believing that they will be any less wise; and when this and their changed circumstances are taken into account, it seems likely that the relations between the developed Powers themselves are likely to be at least as stable as they were in that century" (pp. 366-7). The references cover 23 pages and the analytical Index 26 pages. We cordially welcome this remarkable and thought-provoking volume as an achievement and a prophecy.

—*Prof. K. Sivaramakrishnan*

RESURGENT INDIA. By Sisirkumar Mitra. Published by Allied Publishers, 15, Graham Road, Bombay. 1963. pp. 432 (Royal). Price: 26.

THE author of this rather bulky b is Professor of History and Joint Director of Education at the Sri Aurobindo International Centre of Education (Pondicherry). Earlier he was Tagore's Vishwa-Bharati (Santiniketan His earlier works—*Vision of India*, are pointers to his perspectives in s and substance. The present volume bears the impress of the great Seer Pondicherry and the Mother on ev page. It speaks with the "Voice Faith" (Ch. VIII) in the exuberant t of an ardent disciple.

The book is cast in two unequ parts: Pt. I comprises chapters I (pp. 179); Pt. II—Chapters XII (pp. 254). The rest comprise Bibliography, Glossary and Index. The necting link is the biographi approach: "If one wants to know meaning of history," said Carlyle, him look into the lives of great m These, according to Sri Aurobi "represent the ascending elements humanity"—bringing about a epoch, *yugantara*.

"The central theme of the book," the author, "lies in the delineation the ever-growing movement of Ind national being towards the fulfilm of her own self and of her world m sion." The eminent personali selected for study "embody forces work in the national consciousness

These, starting with the obvious Rammohan Roy "The Forerunn (Ch. V), close with Sri Aurobindo the Mother (Chs. XVIII-XX). In galaxy of the authors of "Resurg India" one misses Mahatma Gand the Father of the Nation—tho Lokamanya Tilak and Ranade h their legitimate share of attention. for a few casual and incidental re ences, even in the Bibliography of titles (rather too bizarre) there is a single work on or by Gandhiji Nehru. The only allusion to Nehru

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ntire treatise is to his Foreword book by Karan Singh: *Prophet of Nationalism*—dealing with the thought of Sri Aurobindo 10). The last word on the National Congress is an epitaph, from Sri Aurobindo—"The ation Congress was not really nal, and had never attempted to tional!" (p. 349)—of course utter- ng ago. It was Ranade who dis- d Sri Aurobindo from continuing diatribes against the Congress 0).

X entitled "The Maker of Free' (pp. 147-64) concludes with: Aurobindo and Bipinchandra Pal nd repeated time and again, 'The Movement is not a mere political ment. It is essentially a spiritual eat' which for Tilak was the kening of 'the spirit of liberty' in ndian nation...'Tilak stood pre- ently,' said Chittaranjan Das, 'as a at the cross-currents of his e's history, and his life and work signposts of their future...He laid ginning of a greater India reborn lf-fulfilment and the service of nity.'" (p. 164).

last Chapter (entitled "The Has Come") conveys the Mother's Year (1963) Message: "Let us e for the hour of God!" (p. 420). nsummation is expressed in Sri indo's lines from his great epic :

superman shall wake in mortal an
manifest the demi-god
grow into the God-Light and d-Force
aling the secret Deity in the cave shall the earth be touched by e Supreme Spirit!

an overall view of this instructive however, one feels that the , in his fervour, albeit sincere, rgotten the poet's caution sound- the lines quoted by him on p. 394:

n shall not know the coming till hour
belief shall be not till the work done".

—*Prof. S. R. Sharma*

EFFICACY OF PUBLIC ENTERPRISE—Proceedings of the Second Seminar on Public Enterprise, 1962. Edited by V. V. Ramanadham. (1963). Published by Allied Publishers Private Limited, 15, Graham Road, Ballard Estate, Bombay-1. pp. 227 Price: Rs. 16/-

THE logic of economic planning has forced upon the underdeveloped countries of the world, the choice of the public and private sectors as the instruments of development and the extent to which public enterprise can play an effective role in economic development is widely discussed, both at academic level and at the level of practical businessmen. In the context of the problems of economic growth in India, there is a focussing of thought on the work of public enterprises in the period of planning. This is particularly so because of the low returns recorded for many of the undertakings.

Unfortunately, however, instead of an objective discussion of the factors which have contributed to the delay or inefficient working of the projects, the problems are viewed from an ideological angle so that each side concentrates on the weaknesses and failures of the other while ignoring its own limitations and without acknowledging the strength of the other. It is, therefore, refreshing to have a collection of objective papers, contained in the volume under review, which were submitted for the Second All-India Seminar on Public Enterprise held at the Osmania University, Hyderabad, in 1962.

The papers are written by persons who have both academic and theoretical background of the role of public enterprises in a planned economy and those who have made an analytic study of the working of public enterprises in India and other countries. There are on the whole 16 papers with three concluding reviews. These papers relate to Public Enterprise and Regional Development, Social and Economic Returns of Public Enterprises, Cost Benefit Analysis and Economic Growth, Economic and Social Benefits

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of Public Enterprise and Management Pattern of Public Enterprise and Problems of Industrial Relations in the Public Sector. These cover a wide field and at the same time pinpoint the specific issues which are of great importance in the running of Government undertakings under Indian planning.

The volume provides the reader with constructive suggestions of policy value and a pragmatic analysis of fundamental problems in the public sector. More than all, it aims at a synthesis between ideological analysis and practical experience, which will be particularly useful for readers in India.

The paper by Professor Arthur M. Schlesinger Jr. on Public Enterprise in U.S.A. clinches the issue by appropriately stating that the theologians of the public sector and the theologians of the private sector are equally wrong. The question is of the best means for achieving the end of rapid economic development and the determination of the best means can come about only through freedom of discussion and through rational analysis. So the mythology of private enterprise which to some implies "some form of immaculate conception, of unfettered and uncontrolled private enterprise and private initiative" and the mythology of public enterprise which again places the faith in the total sanctity and sufficiency of public means and public motives and considers the resort to any alternative to the public sector as a form of wickedness, are both pernicious.

In our scheme of democratic planning, both the private and public sectors are the two wings of the national sector. An ideological analysis of either of these sectors will only be fruitless and end in barren disputes. Whether a particular industrial undertaking is under State ownership and management or under private enterprise, the *raison d' etre* for its existence is the service of the nation. Therefore, either of the sectors will be judged by its efficiency. No one should ignore t basic unity of purpose that is impli in our concept of planning. The pape included in this volume should g long way in stimulating though on t practical aspect of the development the public sector and improving efficiency.

It must not be forgotten that wh ever may be the system, it is the qu lity of the managerial boards th matters. As Ambassador Galbrai once observed, "a rupee invest in the intellectual improvement human beings will regularly bring greater increase in national inco than a dollar or a rupee devoted railways, dams, machine tools, or oth tangible capital goods". If we ke this in mind and in the process of d veloping our economic institutions a at the quality at all levels of the hum material and invest in them, no dou there would be a balanced developme of the private and public sectors, ea contributing in its own way to ef cient performance in different sect of activities in the nation. The volu will be highly useful to all those w are interested in a dispassionate stu of the growth of public enterprise India and other countries.

—*Prof. C. L. Gheev*

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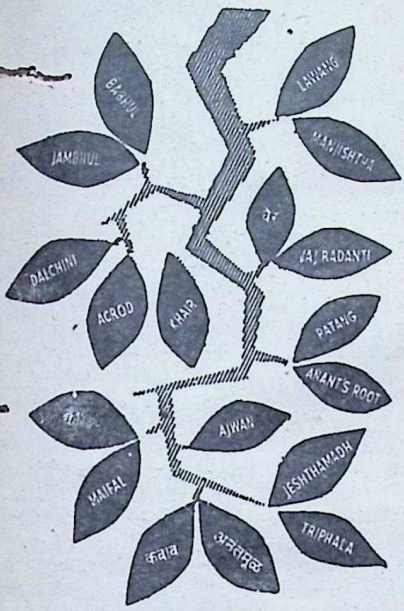

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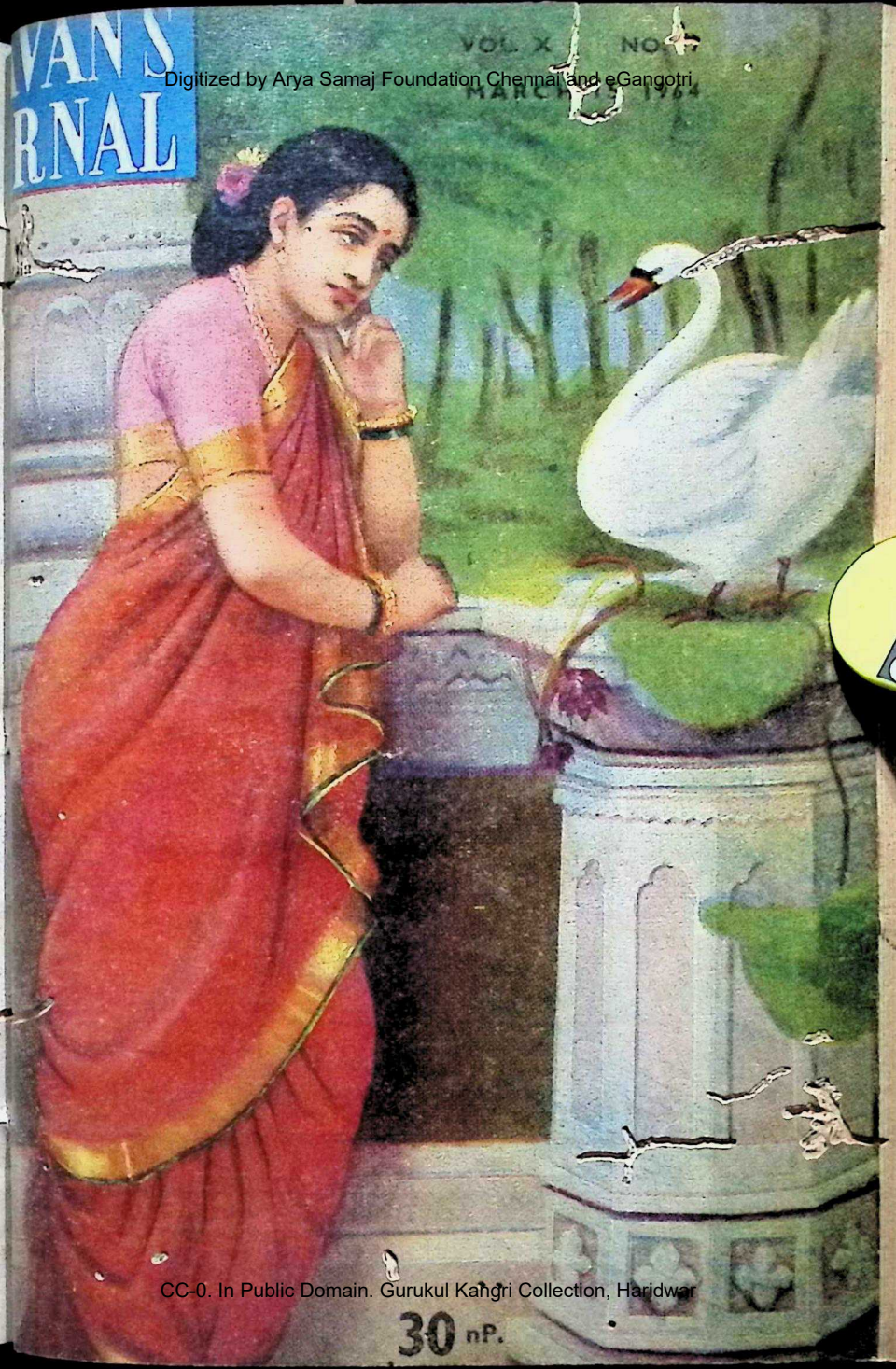

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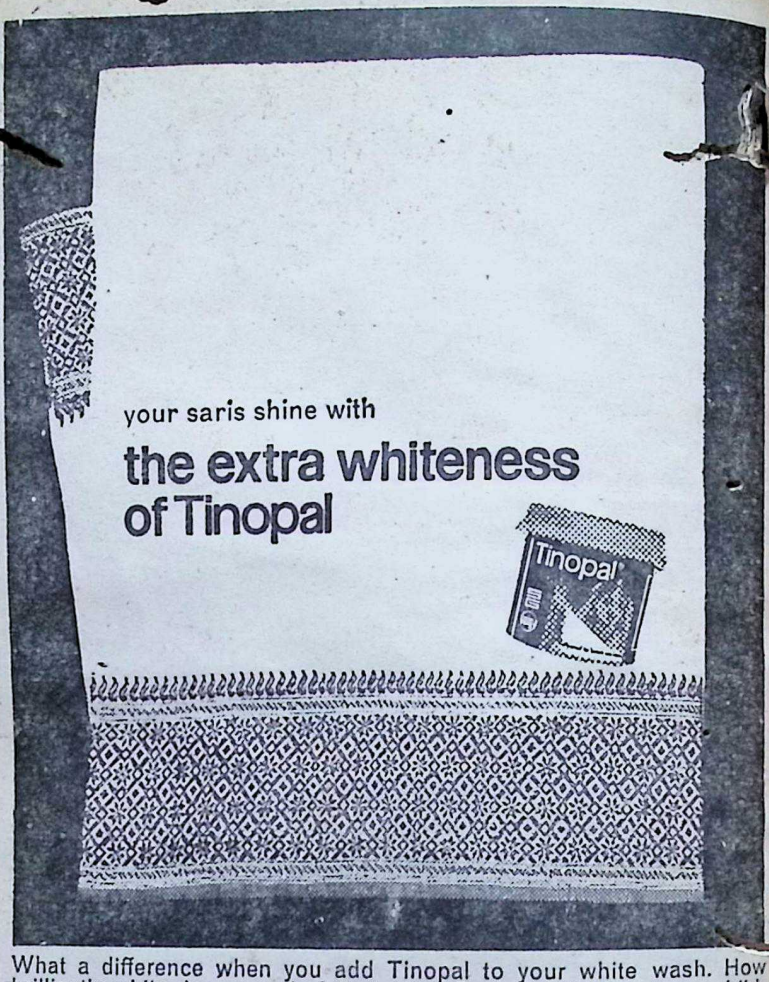

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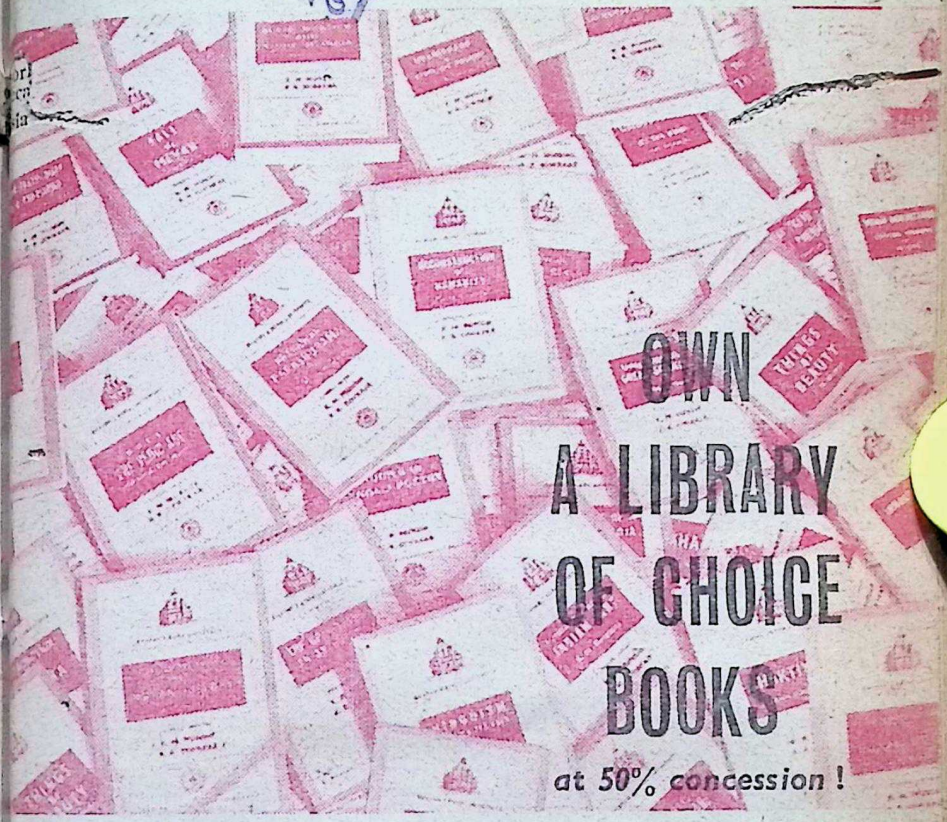

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ol. X No. 17

MARCH 15, 1964

BHAVAN'S JOURNAL

FORTNIGHTLY

Devoted to Life, Literature and Culture

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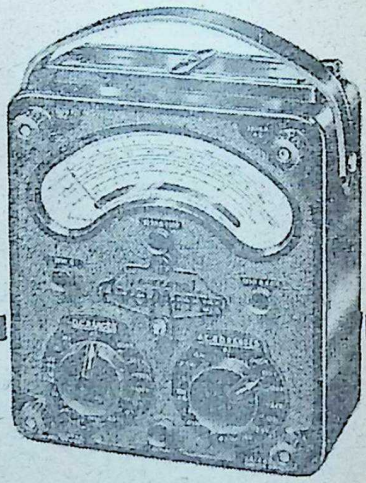

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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Daily Morning Prayer

कार्कोटकस्य नागस्य दमयन्त्या नलस्य च ।
ऋतुपर्णस्य राजर्षेः कीर्तनं कलिनाशनम् ॥

Uttering the names of Karkotaka, the King of Nagas, Queen Damayanti, King Nala and the Rajarshi Rituparna will cure us of the worst afflictions.

—*Anon*

Vol. X, No. 17

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No. 305

KULAPATI'S LETTER

on Life, Literature & Culture

☆ THE CHANGING SOCIAL PATTERNS ☆ INTER-CASTE MARRIAGES ☆ FUTURE OF THE CASTE

BHARATIYA VIDYA BHAVAN,
BOMBAY.

MARCH 15, 1964

MY YOUNG FRIEND,

TO continue my last Letter:

The second feature of the caste system was the ban on inter-marriage even between sections of the same caste. The Grahastha Vishas of our caste, the aristocrats, did not give their daughters to any member of the other sections; in extraordinary circumstances, they would accept a daughter in marriage from the Surat section, and later from Bikshuks. Two-way traffic was introduced only in 1912.

At the turn of the century, there were only one or two families of the Dashas left. They could not marry outside the caste nor would the other sections of the caste give them their daughters in marriage. By 1910, this section was extinct.

In 1926, I was guilty of a gross lapse of caste rules. I married a Bania widow of the Jain persuasion. It created an uproar in both the communities. I was ex-communicated by my caste. Soon after marriage, however, without assuming the air of having done anything heroic, we went to Broach, met our relatives, made the usual presents, and by an unspoken verdict, we were accepted as non-official members.

The resolution ex-communicating me was the last of its kind passed by the Bhargava community. After 1926, a number of young men married wives from other castes, and by passive acquiescence, their wives were accepted as members of the commu-

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Here again, the Gandhian move-
nts had their share in sponsoring
er-caste marriages between men
d women who were brought toge-
r in common activities. The move-
nt for the removal of untouchabi-
conducted by Gandhiji with the
ry zeal of Peter the Hermit, broke
back of caste and inequality, and
refore of the caste system as known
the 19th century.

Though the ban on inter-marriage
s lost its theoretical validity, social
d psychological barriers exist in
ge sections of the community. Ex-
t among highly placed or rich per-
ns, marriage outside the caste in-
s social opprobrium even now. Or-
ary people, as a general rule, scar-
y marry outside their caste. A wife
ning from another caste, more
en than not, upsets the norms of
nily life and is a potential instru-
nt of disrupting it.

nter-faith marriages, the few that
take place, are only among per-
s who, either by their opulence or
ir status or both, can afford to flout
iety. In such cases, the wife of the
n faith is not accepted in the
n's family as a matter of course.
st often the husband and wife
k away from their parental home
live separately.

With greater freedom for women
with greater opportunities for
ng men and women to meet, there
ound to be an increasing fusion
castes and communities. But,
pe for such contacts is still very
ited. Marriages, for many de-
es to come, are sure to be res-
ted to the members of the same
e, or between children of parents
whose castes have close social contacts. So far as I can foresee, by and large, marriages will continue to be arranged or at least require to be approved by parents, as in most countries in the world.

In my survey, I do not include the club-going, ball-room dancing, Westernized fringe of the community. It is an outgrowth which has little influence on the society that is emerging.

Naturally the question arises: What is likely to be left of the caste in the future? The caste is not dead, though its old rigidity has been fast disappearing, never to appear again. It survives and will survive as an extended family with community of interests, as a hereditary union for social contacts and mutual aid. It survives and also will survive, as marriages between members of the same caste will be preferred as leading to greater happiness in family life.

Close group marriages are favoured by religious denominations and ethnic groups all over the world. A casteless society is a fairy-land dream of the romantic world transformer.

For the man with ordinary means, the caste will also continue to provide a world in which he will be at home and in which he will find an instinctive sense of identity.

As I said, I have been ex-communicated for 37 years. I have never participated in a caste dinner nor a caste function since. Yet men of my caste look upon me as one of themselves. They demand no price; they impose no conditions. And whenever there is any assistance needed, they volunteer forward to help me.

As a matter of principle, I try to

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develop familistic relations with as many people as I come in close contact with, regardless of caste. But when a member of my caste comes to me, I confess the situation is a little different. Whether I know him or not, I feel he has a claim on me as a member of the family.

We decry "casteism" and rightly. But "casteism", in its real sense, is a disease of the politician in power. He wants to surround himself with a tribal following, exclusively his own. He relies upon it for loyalty in the same way as the Sultans of medieval India relied upon their slaves who had a vested interest in their being in power. But it is not so much the caste which makes casteism. It is the low moral stature of the politician in pursuit of power who makes his castemen convenient instruments for gaining or retaining power. No diatribes on casteism can stop it. The remedy lies in raising the character and outlook of the politician.

I will wind up by referring to the factors which have worked and are working against the old social pattern, of which the caste, as I said, is the most important facet.

As I pointed out, modern life has created conditions in which a ban on inter-dining is becoming a physical impossibility.

Modern education has broadened our outlook, instilled a feeling of unity among the educated and exploded the myth of hereditary inequality.

The urges towards democracy and State secularism have both undermined, if not destroyed, the exclusiveness which caste-consciousness created.

Another reason is psychological. Our confidence in ourselves had been shaken by political subjugation which induced an inferiority complex in us. The West was powerful and rich. We were weak and under-developed. So like poor relations, we accepted the views and ways of the dominant members of the family as the last word in everything that was noble and good. Because the West thought that the caste-system was bad, we assumed that it had no purpose to serve in our historical evolution. Because the West thought that the caste-system had led to our collapse before the conquerors, we accepted it to be a historical fact.

Much in the same way, the fashionable amongst us today accept the Twist, the strip-tease and similar vulgar exhibitions of sex obsession as symbols of cultural progress.

The next factor of importance is the break-up of our mental rigidity. When the British regime brought peace to this country which had been passing through chaos, the Hindu mind began to shed its fear of losing its culture, which had obsessed it for centuries. Then we went back to the ancient sources of our culture, drew sustenance and inspiration from them, giving birth to the modern Renaissance with its broad humanistic outlook.

The conditions created by the Industrial Revolution and the age of technology, have made it impossible to maintain those inhibitions and social pressures, in which alone caste distinctions can be preserved. The industrial cities have a tremendous levelling influence. They establish

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cts between one man and another regard of caste and community. e growth of national consciousalso has been conducive to the ration of the communities. We ot have a nation without eroding itary distinctions. And the urge nerge as a strong and virile nais so powerful that no philosowhich sanctifies disintegration have any chance of survival.

tish rule brought us equality in practical sense—equality before The great common law tradiand the impartial judiciary they set up, were contributory in changing the old social pat-

The Rule of Law, which our titution embodies, is a great er.

I said earlier, the Gandhian ments have been the greatest reionising force in society. Gannever repudiated the Chaturvarhe gave it a new content. He destroyed the past; he gave it w meaning which evoked our Hindive vitality.

cording to him, Chaturvarnya wholesome institution and pronational well-being. It also Hinduism from disintegration.

hat is this *Varnashrama?* It is system of water-tight compartIt is recognition, to me, of a ific fact whether we know it or

Brahmana," he says, "is not only cher, he is only predominantly But a Brahmana who refuses bour will be voted down as an The Rishis of old who lived e forests, cut and fetched wood, d cattle and even fought. But their pursuit in life was pre-eminently search after Truth. Similarly a Rajput without learning was good for nothing, no matter how well he wielded the sword. And a Vaishya without divine knowledge sufficient for his own growth, will be a veritable monster eating into the vitals of society, as modern Vaishyas whether of the East or the West have become."

A Welfare State envisages the uplift of man. Universal education must come sooner than later. These are seed-beds of a new social pattern in which equality of opportunity will be secured without hindering the development of personality. While the bond of caste as an extended family will persist, its rigid barriers will stand relaxed without endangering social security or the continuity of culture.

However, caste cannot be abolished by law. Even democratic elections, in practice we know, are run on the basis of caste loyalties. If it goes, it will go of its own accord. The taboos, on which caste exclusiveness was founded, have become inoperative because of a disbelief in their religious origin, and secondly, compulsions of private and public life today are uncongenial to the continuance of caste restrictions.

Hereditary distinctions have gone for good. But the underlying idea of Chaturvarnya, as given in the *Gita*— that dedicated intellectuals pursuing altruistic activities should be at the head of the society, that men of heroic action should come next in importance and prestige, that the producers and distributors of wealth should come next, and then the para-

(*Continued on the next page*)

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Search for Light

St. Augustine

WHAT shall I do to find my God? I will consider the earth; the earth is made. Great is the beauty of the regions of earth, but it has a Maker....

I look up to the sky and to the beauty of the stars; I admire the brightness of the sun, bringing to birth the day; the moon, soothing the darkness of night; these are wonderful sights, amazing even, for they are not earthly, but heavenly; but even there my thirst is not yet appeased: I wonder, I praise, but I seek Him who made these things....

My God, who made these things that I see with my eyes, is not to be sought out by these eyes.

But perhaps God is some such being as the soul herself?

No, the object in quest is some unchangeable truth, some being that subsists without defect. Not such is the soul herself, open to defect and improvement, to knowledge and ignorance, remembering, forgetting, willing, now unwilling.

Such changeableness is not incid to God.

Seeking, therefore, my God in ble and corporeal things, and finding Him; seeking His substa in myself, as though He were s such being as I myself am, and finding Him there either; I feel my God must be something above soul.

Yes, I seek my God in every b earthly and heavenly, and find not; I seek His substance in my s and find it not there; still longing understand and discern the invis things of God by the things that made (*Rom.* i, 20), I have pou out my soul above myself, and there remains nothing for me to t but my God!

KULAPATI'S LETTER—*Conta*

sites by temperament and habi contains a truth of ever-lasting va in building up society on moral spiritual lines. This is India's co bution to the social philosophy of world, and on its resurgence depe the social progress of humanity.

Yours sincere

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SIKSHA PATRI

SWAMINARAYANA

No follower of mine shall ever knowingly kill any creature whatever.

* * *

None shall cut or mutilate any member, either of his own body or of that of another, with a weapon of any kind through anger, or in the event of misdeed, either of one's own self or of another.

* * *

None shall commit theft of any kind even if it were for the (ostensible) purpose of helping some charitable purpose, nor shall any one take even such things as fuel or flowers that belong to someone else without his permission.

* * *

No followers of mine, whether men or women, shall ever commit adultery; my followers shall shun gambling and such other vices and they shall abstain from using all intoxicating drugs and things such as hemp, etc.

* * *

You shall not tell such truth as is productive of mischief to yourself or to others; nor shall you keep the company of ungrateful men, nor accept bribes from any person whatever.

* * *

You shall not associate with thieves or with wicked or vicious persons or with heretics, or with those who are in illicit love, or with those who are engaged in dishonest occupations.

* * *

You shall not have any connection with those who through eager desire obtain a woman, or wealth, or some sensual gratification, practise sinful acts, under the cloak of devotion and religious knowledge.

* * *

Never take any medicine which is mixed with wine or flesh/meat, or which may have been prescribed by a physician of unknown standing.

* * *

Never do any act rashly, nor be slow in religious duty. Impart to others the knowledge you receive and daily associate with men of holy living.

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The Author

WHEREIN DWELLS BLISS

Sri Parmanand Swarup Champakbhai

GOD is omnipresent. Why then does *jiva* live in such a pitiable state? When all is *Brahma-swarupa* or *Chaitanya-swarupa* God, why do we see misery around us? The most queer thing is that though *jiva* hears sermons, reads the holy scriptures, it does not escape this misery. *Jiva* desires happiness, yet why does it invite sorrow?

The main cause is that *jiva* is ignorant of its real nature and is wholly engrossed with the world. Until the hard nut of worldly consciousnes broken, how can bliss be attain All *jivas* run towards happiness. W wants sorrow? Yet the flight with understanding results in sorrow.

Though its real nature is Bliss, is running outward hither and thi in the quest of happiness and turns itself away from Bliss. deer has musk in its navel, bu wanders and wanders in its search the jungle for scent, but all in v At last it dies without obtaining scent that it seeks outside. It is, it were, the fish permanently liv in water feeling thirsty. Similarly though possessing the real nature Bliss, its chase after the senses ma it look outward and therefore moves in the cycle of birth and d experiencing misery. "I will get piness from wealth, family, frie and other worldly objects". such vain hopes its chase is end and alas! life ends without fulfil of the search for happiness.

Is there happiness from the se If so, we would have obtained piness from them. But our experi teaches the contrary and proves therein is no real happiness. T is only the appearance of happi Alas! *jiva* becomes mad after shadow of happiness!

Now, let *jiva* ponder over t "From where does this appear of happiness come? What is the reason for *jiva* expecting happi from the senses?" If at all ther happiness in sense objects, then piness must be obtained perman from them.

We eat a sweetmeat and experi much happiness from it. But so times in our sorrow, the same sw meat though placed in front of

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s not give us happiness. Why? Had re been happiness in the objects mselves, we would have always de- d happiness from them. But the th is otherwise. Therefore the *jiva* st think over the problem: "Where the root of this happiness? Where es the real Bliss originate from?" A dog licks a piece of bone on the d. As the bone is being licked by tongue, blood issues from the gue, and it tastes that blood. derives pleasure from the blood. erefore, it goes on licking the bone hout realising that its happiness is ived from its own blood. Alas! it his absence of understanding which kes the *jiva* as ignorant as the beast. here is no happiness in the senses, in ourselves. Whose power is in h sense? By what do these sense- ans function? By what does the get the happiness of sight, the gue of taste, the skin of touch and ear of hearing? *Jiva* gets all this ppiness from itself. If *jiva* is present in the body, then the pse does not experience any hap- ess. The corpse has all the sense- ans, but they are useless. This is y enough to understand.

Therefore it is only when *jiva* be- nes aware that it itself is the root se of all happiness that the basic se of all misery will be uprooted. order to remove misery, *jiva* has stop seeking outward in the world . instead, turn inward for self- lisation. To turn the mind inward,

न मूर्तेर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात्सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥

I am neither earth, nor water, nor fire, nor air, nor ether, nor sensory organ, nor the conglomeration of all these; for, all these are transient. I am He that alone remains in deep sleep, the secondless, uncontradictable attributeless Bliss (Siva).

—Shankara

continuous meditation has to be undertaken and practised.

From time immemorial, *jiva* is habituated to extroversion. Therefore external orientation has become a second nature. In order to forget the external, one has to understand his own *swarupa* or nature. *Jiva* itself is *Atma-swarupa* or Self-natured.

Jiva is *moksha-swarupa* (liberty-natured); *jiva* is *ananda-swarupa* (happiness-natured). Everything is due to *jiva*. The main duty of *jiva* is to be conscious of its real nature of Bliss. It has to do continuous introspection. By this process of introspection it will not experience misery but instead, realise the real nature of *Sat-Chit-Anand* or Existence, Knowledge and Bliss.

Between the humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer.

—Hosea Ballou

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GLORY OF THE LORD'S FEET

K. E. Parthasarathy

OD is the one ultimate Reality. That is Philosophy. That is Reli-n. The conflict between Religion Philosophy is only a fable. Lord shna says in the *Bhagavad Gita*: hatever may be the form which h devotee seeks to worship with h, in that form alone I make his h steadfast." (VII-21). He also s:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्
(IV-11)

Howsoever men approach me, even do seek them).

To the ordinary human beings, the personal Nirguna Brahman does appeal. Such a reality appears to an abstraction. Hence the worship meditation of a personal God ough forms and symbols has be-ne an imperative necessity for men limited understanding. This two-conception is illustrated by the owing sloka:

ने रूपं न चाकारो नायुधानि न चास्पदम् ।
ऽपि पुरुषाकारो भक्तानां त्वं प्रकाशसे

You have no form, no shape, no apons and no place. Nevertheless, appear to Bhaktas in the form of urusha."

n *Bhagavad Gita*, Krishna says:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ।)
(IV-6)

(Though unborn and immortal and also the Lord of all beings I manifest myself through my own Yogamaya (divine potency) keeping my Nature under my control).

God can therefore manifest Himself when He likes, where He likes and in whatever form He likes, according to the wishes of the devotees. The devotee may meditate on any form. Whatever form one meditates upon should be regarded as the fullest manifestation of God.

The meditation of the form of the Lord from head to foot or *vice versa* has been considered important from many points of view in the path of devotion to God. In *Bhagavata*, Sukadeva advised Parikshit that he should visualise with his mind one by one all the limbs of Lord Vishnu from His feet upwards to His smiling countenance so that his mind might get itself fixed in intense devotion to God. Lord Kapila while expatiating to his mother on the glory of devotion has also emphasised the importance of visualising the form of the Lord limb by limb. Alvars and Acharyas such as Periyalwar, father of

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Andal, Acharya Sankara, Vedanta Desika enjoyed the Lord's form from head to foot and composed songs containing their appreciation. The work of Sankara on the subject bears the name of *Vishnu Padadi Kesanta Stotra* (श्रीविष्णुपादादिकेशान्तस्तोत्रम्) and that of Desika *Bhagavad Dhyana Sopanam* (भगवद्ध्यानसोपानं). Greater significance has been attached to the Lord's feet—their beauty and glory.

Lord Vishnu as Trivikrama Avatar measured the whole world by three footsteps for establishing righteousness. The Vedas, Srutis and Smritis speak eloquently about the Trivikrama Lord. The following Vedic statements are significant (1) "A flood of nectar gushes out from the Supreme feet of Vishnu," (2) "The Supreme feet of Vishnu are shining uppermost," and (3) "Everybody knows the two footsteps of Vishnu. Nobody knows His third footstep."

The Purusha Sukta says:

पादोऽस्य सर्वा भूतानि। त्रिपादस्यामृतं दिवि

All beings form one of His feet. His remaining three feet which are immortal are in heaven. Ramanuja in his *Saranagati Gadya* says:

लोकविक्रान्तचरणौ शरणं तेऽव्रजं विभो ।

(I prostrate at Thine Feet which bestrode the Three Worlds).

The truth is that the Universe is the base of God. It is the "foot" of the Lord Trivikrama that measured the universe. The Lord's "foot" which measured was of such unthinkable magnitude that the universe, otherwise immeasurable, became measured by it. The measurement of the universe dwindled into an infinitesimally small fraction. Nammalvar in his immortal work of *Thiruvoimozhi* has called the Lord as "foot" itself. In *Taittiriya Upanishad*, Brahman is called "Nyasa" which corresponds to the "foot."

The Sruti texts say:

"भूः पादौ" and "पद्भ्याम् भूमिः" God's "foot" causes, measures and rules. God is the sustainer of the universe and He sustains Himself on His own feet. The Sruti also says that God is based on His own magnificence "स्वे महिम्नि"—(*Chandogya*)

Desika says:

"स्वमहिम्निप्रतिष्ठितः प्रभुः"

Vamana Avatar is one of the important *avatars* of the Lord. Mahabali, Prahlad's grandson, became mighty power and ruled all the world subduing the Devas. The Lord as Vamana (dwarf) requested him to grant three feet of ground measured by His feet for performing penance. In spite of the warning given by His preceptor, Sukracharya, that the Vamana child before him was none other than Vishnu, he said to his preceptor: "When it is the Lord Himself who is going to take away my all there can be nothing more delightful to me" and agreed to comply with the request. Bali and his wife washed Vamana's feet and he gave the three feet of ground. Vamana assumed his universal form.

ददर्श चिश्वं त्रिगुणं गुणात्मके भूतेन्द्रियाशयजीवयुक्तम् (*Bhagavata* VIII—20-22)

He measured the whole universe with two steps, the earth with one step and the heaven with the other. Then Bali asked where was the third foot

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ground. Garuda then tied Bali with
es. Prahlad arrived there and
strated before God. God said to
li: "Go and rule the Sutala world.
hall be there with you. You will
come Indra during the next Savar-
Manvantara." Bali was then releas-
and he prostrated before God and
nt with a happy mind to the Sutala
rld along with Prahlad.

The following names in *Vishnu*
asranama refer to Vamana Avatar
the Lord.

वामन :, त्रिविक्रम :, त्रिपद :,
अमितविक्रम :, महाक्रम : प्रांशु :

e form of Vamana was a com-
essed embodiment of infinite beauty
d loveliness. This enchanting beauty
s enjoyed by sage Visvamitra and
er seers. "Pramsu" means "tall."
mana swelled into the tallest Tri-
rama to measure the whole univer-
with His feet. A *Harivamsa* sloka
s: "When the water (accompany-
the gift) was poured into his hands
dwarf was no longer a dwarf.
e Lord manifested His universal
m. The earth was His feet, the
his head, and the sun and the
on his eyes."

While interpreting the *Sahasrana-*
name "अमोघ :" Parasara Bhattar,
of the commentators of *Vishnu*
asranama, considers that nothing
t God does will be without some
imate good. He quotes Purana
s showing that Bali was given
ater benefits than Indra. *Bhaga-*
a also makes it clear. The Lord
s:

एष मे प्रापित : स्थानं दुष्प्रापममरैरपि ।
He has been sent to My (divine) realm difficult of access even to gods" (*Bhagavata* VIII—22-31). The episode of Vamana bears out beyond doubt the glory of the Lord's feet and the purpose of His *avatar*.

The Vamana Avatar fascinated also poets like Kalidasa and Dandin. References are made to this *avatar* in their works. In the third sloka in *Raghuvamsa*, Kalidasa says:

मन्द : कवियश:प्रार्थी गमिष्याम्युपहास्यताम् ।
प्रांशुलभ्ये फले लोभाद् उद्बाहुरिव वामन : ॥

"I am wanting in intelligence; yet I am covetous of the fame of a poet by reason of which I shall make myself as ridiculous as a dwarf who overcome with greed stretches up his little arm to pluck fruits attainable only by a tall man". It is evident that Kalidasa had the Vamana Avatar and "प्रांशु:" in *Vishnu Sahasranama* in his mind. Kalidasa considered himself as a pigmy Vamana poet and other great poets like Valmiki as Pramsu Trivikrama poets.

Dandin in his *mangala sloka* in *Dasakumara Charita* makes a charming reference to the Trivikrama avatar as follows:

"The leg which serves as a handle for the umbrella of the universe, as a thick stalk for the residential lotus of Brahman, as a mast for the vessel of the earth, as a flagstaff waving the cloth of the divine river, as an axle round which the wheel of luminaries turns, as a pillar in honour of the conquest of the three worlds and as the club of the God of Death to the enemies of gods."

The Lord's feet are the lotuses. The devotees are the bees. Honey

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flows from the lotus feet of Lord. The text in the Rig Veda

"विष्णोः पदे परमे मध्व उत्सः"

may be recalled to mind in this connection. Further the Sruti says:

रसो वै सः। रसं ह्येवायं
लब्ध्वाऽऽनन्दी भवति

God Himself is Rasa personified. Honeyed Rasa surrounds the feet of God on all sides and permeates them. Yamunacharya, a great exponent of Visishtadvaita, in *Stotra Ratna* (Hymn Jewel) says:

निरासकस्यापि न तावदुत्सहे
महेश! हातुं तव पादपङ्कजं।
रुषा निरस्तोऽपि शिशुः स्तनन्धयो
न जातु मातुश्चरणौ जिहासति॥ (26)

"I cannot relinquish your lotus feet as a suckling does not at all desire to leave its mother's feet at any time even though it has been rejected by her in anger."

The analogy is quite appropriate. He also continues:

"How can my mind firmly set upon Thy lotus feet shedding nectar ever desire anything else?" (27)

To him the lotus feet of the Lord were the dearest treasure. He yearned to see and adorn himself with the lotus feet of Lord, which sportfully strode over the worlds, high and low and which await eagerly the moment for destroying the afflictions of those who bow to them. He had also mentioned that the Lord's lovely feet are capable of extinguishing the *samsaric* fire in an instant and bestowing supreme bliss. An aspirant becomes fearless when he is convinced that he is a servant of the Lord and the Lord is his Master. The importance of surrender at the feet of the Lord has also been dealt with by Sankara in his *Shatpadi Stotra* and other works.

In his *Vishnu Padadi Kesanta Stotra*, Sankara has devoted five or six *slokas* to the glory and importance of the Lord's feet. The particles of dust that cling to the lotus feet of the Lord eradicate the mire of abundant sin and confer happiness. The dust of Rama's feet liberated Ahalya from her curse and restored her to normal form. It will not be out of place to point out in this connection that the same attributes apply to the dust of the feet of the Lord's devotees. *Bhagavata* points out that he who never bathes his body in the dust of the feet of the Lord's devotees is virtually dead, even though alive. Uddhava, Sri Krishna's intimate friend and a great devotee, who was struck by the intensity and spirituality of Gopis' love for Krishna, prayed to be born as a creeper or shrub or a herb in Brindavan so that the sacred dust of the feet of the Gopis might fall on his head.

Sankara considers that the auspicious marks on the feet of the Lord deserve to be worshipped by gods and others and give all kinds of joy. The line of toes in the foreparts of the Lord's feet are exceedingly lovely and confer joy to the heart's content of the devotees. The nails in the feet of the Lord vouchsafe to all those riches which make one blissful. Narada while praising Krishna says that the water washing His feet purifies the entire universe under the name of Mandakini in Heaven, Bhogavati in the sub-terranean regions and the Ganga on earth.

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Bhagavata mentions about nine as-
ts of devotion to the Lord:

ं कीर्तनं विष्णोः स्मरणं पादसेवनं ।
नं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥
(VII—5-23).

Hearing about Vishnu, singing His
ry, remembering Him, serving His
t, worshipping Him, bowing before
m, serving Him, being His comrade
surrendering oneself to Him.)

The nature of the Lord is to show
mpassion and to accept the service
His devotees. The duty of the
is to do service at the feet of
Lord. The *jivas* approach God,
home of everlasting bliss through
ious paths. The eternal craving of
human soul for happiness testi-
s to its longing for union with God.
long as it does not reach its desti-
tion, the Godward march will
ver cease. To enter the path of
ritual discipline, the first thing one
s got to do is to fix his ideal. Ser-
e at the feet of the Lord is con-
ered the best ideal and the easiest
dhana.

The Lord says in the *Bhagavad*
ta:

दं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।

le who comes to recognise Me as
e disinterested friend of all attains
preme peace". An aspirant should
ve a firm conviction that God is
most sincere friend, his eternal
mrade, that he should exclusively
e refuge in Him and think of Him
d Him alone and leave the rest
Him. An aspirant who does so
h supreme faith surmounts all ob-
cles and attains Him. Rama and
rishna have themselves made this
rkedly clear in their declarations:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

"Whosoever takes refuge in Me only once and seeks My protection with the words 'I am thine', I grant him security against all creatures; such is My vow."

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"Surrendering all duties to Me, seek refuge in Me alone. I shall absolve you of all sins. Grieve not."

Self-surrender to the Lord is by far the highest yet the easiest road to success for the aspirant. To place oneself at the feet of the Lord is the secret taught by all the religious scriptures and marks the culmination of all spiritual endeavour. This secret has been disclosed both by Rama and Krishna for the *kshema* of the world. It is through this discipline that an aspirant can attain the highest pinnacle of spiritual advancement. To him the Lord is ever present with him. To him salvation is certain. A Sanskrit poet has beautifully expressed this idea:

सकामे निष्कामा सपदि तु सकामा पदगता
सकामास्मान् भुक्तिर्भजति महिमायं तव हरे ।

(The final beatitude clings to our feet with great fondness and begins to serve us.)

Sage Patanjali considers surrender to Lord's feet as the easiest method of attaining God when he says:

ईश्वरप्रणिधानाद्वा
Yoga Sutras (1-23)

Patanjali goes further to describe the result;

ततः प्रत्यक्चेतनाधिगमोप्यन्तरायाभावश्च
Yoga Sutras (1-29)

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Surrender to God ultimately leads to His realisation and the disappearance of all obstacles.

A soul is pure only when he submits and surrenders himself at the feet of God. The soul corroded by cravings and grabbings and poisoned by greed, desire etc. has first to be sterilised. When it realises it, it forthwith falls at the feet of God. When it dedicates itself absolutely and for ever to the service of the feet of God, it becomes pure. The feet of the Lord serve both as *upaya* and *upeya*. They also remove internal darkness in the shape of ignorance, etc.

As service of God pleases man, it pleases God to make him His servant. The achievements on both sides are mutual. Mercy is the sacrifice of God and in that He not only becomes accessible to man but equates Himself with him. Redemption of man is the greatest sacrifice of God and that sacrifice is His mercy. Further to fly to the succour of the penitent sinner is the very crown of such sacrifice which the All-merciful God is alone capable of. God's feet represent in true colours His mercy and that is His glory.

As there is no end to God's glory, there is no end to the service of the soul. Service is one universal gospel and the Lord's feet stand for that gospel. Moksha is service in liberty. It is unimpeded service and is bliss. In the words of *Vishnu Sahasranama*, the Lord is *Muktanam Parama gatih*.

(मुक्तानां परमा गतिः)

Prahlad taught to the young demon boys that the only course advisable for a man in this world is to betake himself to the feet of the Lord Vishnu for He is the ruler, and the beloved friend, nay the very self of all created beings.

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम्।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत्॥

(*Bhagavata* VII—6-2)

The soul is the knower of the will of God and must do service unto His feet and attain liberation. The distinction between men and beasts has been clearly expounded by Sukadeva in the episode of Prahlad. The false notion in men entertaining distinction that "another is he and another am I", which is a characteristic of beasts, must be dispelled. It is in man's knowledge of his essence as the servant of God that man becomes a man and his action becomes human. The body, the senses etc. have to be disciplined and cultured and not merely physically exercised. That culture is virtue. It is also clearly pointed out in *Bhagavata* that man is in the clutches of sorrow, desire, and greed and the erroneous motion 'This is mine', 'This is mine' is the root of all suffering until he has taken shelter under the Lord's feet (*Bhagavata* III—9-6).

Service to the feet of Rama was very dear to the citizens of Ayodhya who desired to go to the forest and do service to his feet without intermission. The most perfect *padaseva* was by Sita and Lakshmana. Lakshmana did *padaseva* not only to Rama but also to Sita. Sita's feet only were his object of devotion and service. He said to Rama that he had only seen Sita's feet and not her form above her feet. Worship at her feet was only his *summum bonum*.

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नाहं जानामि केयूरे नाहं जानामि कुण्डले ।
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् ॥

This is an eye-opener to all in regard to the importance of the feet of the Lord for worship and devotion. Bharata would not heed the commands of his preceptor, Vasishtha and others on account of his irresistible thirst for Rama *dasya*. Service to Divinity was more comforting and sweet to him than sovereignty over kingdom. *Narada rishi sanskshepa sarga* of *Ramayana* says:

स जगाम वनं वीरो रामपादप्रसादकः"

Bharata had himself said:

यत्र चरणौ भ्रातुः पार्थिवव्यंजनान्वितौ ।
शिरसा धारयिष्यामि न मे शान्तिर्भविष्यति ॥

The expression '*Ramapadaprasadakah*' indicates that he revered Rama's feet more than anything else. Hanuman, the greatest Rama Bhakta, is called 'Foot' on account of his incessant service to Rama's feet. Tulsidas craved for only one boon—that from birth to birth his love should be centred on Rama's feet. Instances of the kind are innumerable.

The *jiva* is a *paratantra* to God. But a prince enjoys with pleasure and *ananda* the king's kingdom, and as God enjoys Lila Rasa, the soul enjoys *ananda* in service to the Lord's feet. As pointed out above, by doing *seva*, one will get God's grace and through such grace all Aisvaryas and Moksha. *Dasya rupa* will ever be *sukha rupa* or *ananda rupa*. There will be no room for grief or misery at any stage.

In fine, the conclusion will force itself on all that the glories of the Lord's feet and of their enjoyment by gods, *rishis* and others are indescribable. Service to God and His devotees is the best flower acceptable to God. It is therefore incumbent on every one to devote his life to the Lord's feet in season and out of season, as they constitute in themselves all kinds of glory and treasures. May the following prayer of Kulasekhara in *Mukundamala* be a constant reminder to all:

बद्धेनाञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः
कण्ठेन स्वरगद्गदेन नयनेनोद्गीर्णबाष्पाम्बुना ।
नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिनामस्माकं सरसीरुहाक्ष सततं सम्पद्यतां जीवितम् ॥

"Let our life be constantly spent in enjoying the nectar flowing from meditation on your lotus feet with joined palms, bent head, thrilled limbs, throat marked by a faltering voice and eyes shedding tears, O Lord with lotus-like eyes."

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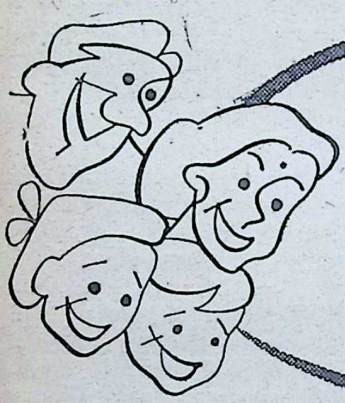

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K. M. MUNSHI

PART III

KRISHNAVATARA

CHAPTER XLII

'Share my burden with me, Krishnaa"

DRAUPADI looked at the retreating figure of her brother Shikhandin, unable to move. After her fury had spent itself out, she was left with a void. She stood there absent-minded, her eyes vacantly fixed at the door through which he had passed. Then the sound of a departing chariot was heard; it told her that her brother had left the palace.

She listened to the sound till it faded away. Then she sank all limp on the bed and began to cry. There was wrath in her sobs and bitter self-pity. An immense dreariness had taken possession of her. Was there ever, she asked herself, a more unfortunate princess?

She had been so sure of herself till Krishna Vaasudeva came into her life. She had decided to marry him to fulfil her father's pledge. She would have made him a good wife. The Yadavas and the Panchalas between them would have made him mightier than the mightiest *chakravartis*.

The tragedy, however, began when he came, worked himself into their hearts and hypnotised them into submitting to his wishes. Now they were landed in the toils of ambitious kings and the superhuman cunning of a man whom even her brother called a god.

In the chagrin of this new experience, she sobbed. So far she had luxuriated in the sense of mastery which her father had built up round her family. Her family, she had come to believe, was a thing set on a pedestal of glory. Pride in her father had burnt fiercely in her. Now its whole fabric had collapsed. Something had to be done to save it. 'Oh, Great God, come to our rescue,' she cried.

Suddenly she heard the tramping of many horses and two or three chariots coming to a grinding halt. Torches were seen moving in the forecourt. Someone had come—someone who rode in a chariot with four horses. A few only among the guests rode this way. There were also shouts of welcome as if a great king had arrived. An unexpected visitor at this hour of the day!

In a few moments she knew who he was. A huge crowd collected near the palace. There were vociferous shouts of "Victory unto Krishna Vaasudeva." She all but collapsed.

Father, in his present mood, to face

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Vaasudeva! She had half a mind to run to the rescue of her father. Then she restrained herself. Her father was not a weakling who needed her support in an hour of crisis.

Time passed. Satyaajit came in, bubbling with excitement. 'Krishnaa, the noble Vaasudeva has come to meet Father. Father says that he is not well and wants you to see him instead. He leaves everything in your hands.'

Her blood boiled at this unexpected intrusion. Her first impulse was to send word that she was not ready to receive him. But her father had left no choice to her.

Minister Udbodhana appeared on the doorstep ceremoniously ushering in the visitor. From beyond the door came the familiar voice—cheerful, affectionate. 'Noble Princess, won't you give me a welcome as you did before?'

She hurriedly got up, adjusted her dress and came forward. In the flickering light of the numberless wicks which floated in the perfumed oil in the lamps, she saw the figure which she had never forgotten—the smiling face, the flashing eyes, the peacock feather—the very image of affectionate understanding. Oh, the cunning of the man!

With some difficulty, she suppressed her inclination to run away from his presence. 'Noble Vaasudeva,' she summoned up sufficient self-command to say, 'Father has sent word through Satyaajit that I should see you; he is not well.'

Though she spoke these words in apparent self-possession, she was dying to explode with indignation. But she found it difficult to do so when she saw Krishna coming nearer with his irresistible smile.

'My blessings, noble Princess,' said Krishna in a voice of concern. 'I have been longing to meet you,' he added, as he took the seat to which Satyaajit had invited him.

The attendants who had followed Krishna, lighted more oil lamps, fixed on the walls, and withdrew. Udbodhana also respectfully retired. Satyaajit was too excited to take his seat and stood with all too evident admiration, hoping that his sister would not let her temper get the better of her manners.

There was a strange weariness about Krishna which Draupadi found difficult to associate with him.

'Satyaajit, help me to get rid of this harness,' said Krishna, turning towards the youngster as if he was his younger brother. 'I am tired,' he added.

'You, tired!' exclaimed Satyaajit, surprised at this strange confession from a man whose superhuman feats had become a legend. 'They say that you never get tired, that you never need sleep.'

'Satyaajit, I am sick—sick of seeing so much misery inflicted for no purpose,' said Krishna in a sad voice as if speaking to himself.

Draupadi sensed an indirect reproof in the words and was going to flare up, when Krishna, with a gesture of weariness, unfastened the scarf from which his sword was suspended and dropped it on the ground. Satyaajit picked it up and put it aside.

Before she knew what she was doing, Draupadi, her annoyance for the

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oment forgotten, had taken the adem from Krishna's hands and aced it on a low table.

With a merry laugh as if at his wn expense, Krishna untied the ining *chakra* and placed it in the nds of Satyaajit, who reverentially oked at this famed weapon of iraculous destructiveness.

'How is Father? Is he very unell?' asked Krishna, and then added: wish I could have seen the noble ther. Has he closed his heart against e?'

Draupadi did not like this direct estion and her brow became cloudl again. 'He is not well,' she tersely plied.

'Now tell me, Draupadi, how have u fared these days? Are you ready face the *swayamvara*? And how ny suitors have you been thinking out?' asked Krishna, trying to help raupadi to overcome the annoyance e felt.

Draupadi's irritation increased as e felt that Krishna was mocking her, r father and her family. 'What do feel!' she burst out with a touch of nger. 'Don't you know everything?'

'I wish I did,' replied Krishna with smile.

'You got Father to hold the ayamvara, advised him to invite l the Kings, fixed the test. And now e are trapped. Anyway, Father ls that way,' she hastened to add.

'Why? What is wrong with the ayamvara?' asked Krishna.

'What is wrong! Everything is rong. If Duryodhana or Aswatthaa wins the test I will be dragged to Hastinapur as a slave to fall at the feet of Drona. If Jaraasandha wins the test or kidnaps me, I would be worse than a slave in Girivraja,' said Draupadi.

'What you say is perfectly true,' said Krishna quietly.

His tone irritated Draupadi even more. 'You won't accept me. You won't enter the contest,' she continued bitterly. 'And as if that was not enough, you stole my brother and made him a slave of Drona.'

'Oh, you have come to know that, have you?' said Krishna with a smile. 'Yes, I met him on the way. He was lying huddled in the chariot, crying like a child, heart-broken and disconsolate.'

'You seem to like him very much,' she sneered.

'He is a brave boy. He passed through every torture cheerfully to make his noble father and all of you proud of him,' he added and sighed. His eyes, fixed on Draupadi, were reproachful.

Draupadi's anger was rising. 'You have made friends with our enemy and extracted a price from him. He delivered Pushkar into your hands—a price paid, the Gods alone know for what.' Her face was aflame. 'The ballad singers sing that you were false to the *gopis*. Now you have been false to us.'

Satyaajit, who was listening intently to every word his sister spoke, wished she would be less vehement. He turned to Krishna, expecting an angry retort, but was surprised to see that he only continued to look sadly at her, his eyes serious.

After Draupadi had finished her

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passionate outburst, Krishna replied in a low, sad tone: 'Forbear, noble Princess. I do not heed the abuse of men, but a woman's taunt hurts me, particularly when she is a sister whom I dearly cherish.' He leaned back on his seat as if in utter helplessness.

Draupadi felt that he was feigning frustration and steeled her heart against his blandishments.

Krishna, after a pause, said: 'You have had your say, sister. Let me have mine.'

'Have it by all means,' said Draupadi with a sneer.

'I was happy, very happy, when Father, you and your brothers placed their confidence in me,' he continued in a quiet voice without a trace of resentment. 'Strong in your faith in me, for a whole year I have been trying to transform this world of ours. I thought I had done it, but now I know that I have failed.'

Draupadi looked at him with questioning eyes, confounded by the defeatist ring in his tone.

'Now, none of you have faith left in me, I see,' he continued. 'I am weary of men who do not see the magic of faith, nor can hear its music. And the time is so short—only two nights and a day.' He paused. 'The work of the whole year—perhaps of my whole lifetime—is being undone. Oh, ye immortal Gods, why can't the mortals save themselves?' Krishna was now looking at her with infinite kindliness and pity.

Draupadi found her anger ebbing as a strange warmth stole into her heart. This hero, of whom everyone talked with admiration, was begging her to give him the gift of her faith! He had none of the diplomat's wiles, nor the sorcerer's art. His trustful eyes beamed with affection, upbraiding her for playing false to him.

Draupadi made a last effort to resist, repeating to herself that he had played false to them. But she could not help feeling sympathy for the figure of infinite sadness before her.

Satyaajit looked at him with eyes wide open and heart throbbing, as Krishna closed his eyes and placed his hands on them.

The next moment, as he removed his hands, he looked straight at Draupadi. 'Draupadi, have you lost faith in me?' he asked her. 'If you have, how shall I work the miracle? You must be by my side.' Now his voice was firm as if he was claiming what was his own.

No one spoke. 'Draupadi, don't turn away from me,' he said with irresistible sweetness. 'Tell me, please, tell me frankly. Have you any choice among the Kings assembled here? Let me know his name and you shall wed him—*swayamvara* or no *swayamvara*.'

The question brought Draupadi down to earth. 'I had a choice, but you denied it to me. I have now only one choice left—to be the wife of a warrior who fights for my father's honour,' she added.

'Would you be prepared to sacrifice your life for whoever wins the contest, as Savitri of yore did for Satyavan?'* asked Krishna with insistence.

* The ideal wife who followed the dread land when he snatched her husband away, and retrieved him.

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What else is left to me? I will do so long as my father is not humiliated,' replied Draupadi steeling her art against yielding.

'Can we not vanquish Drona without going to war?' asked Krishna.

The question took Draupadi by surprise. 'Without going to war! How?' she faltered.

'We can convert hatred into *dharma*,' remarked Krishna quietly.

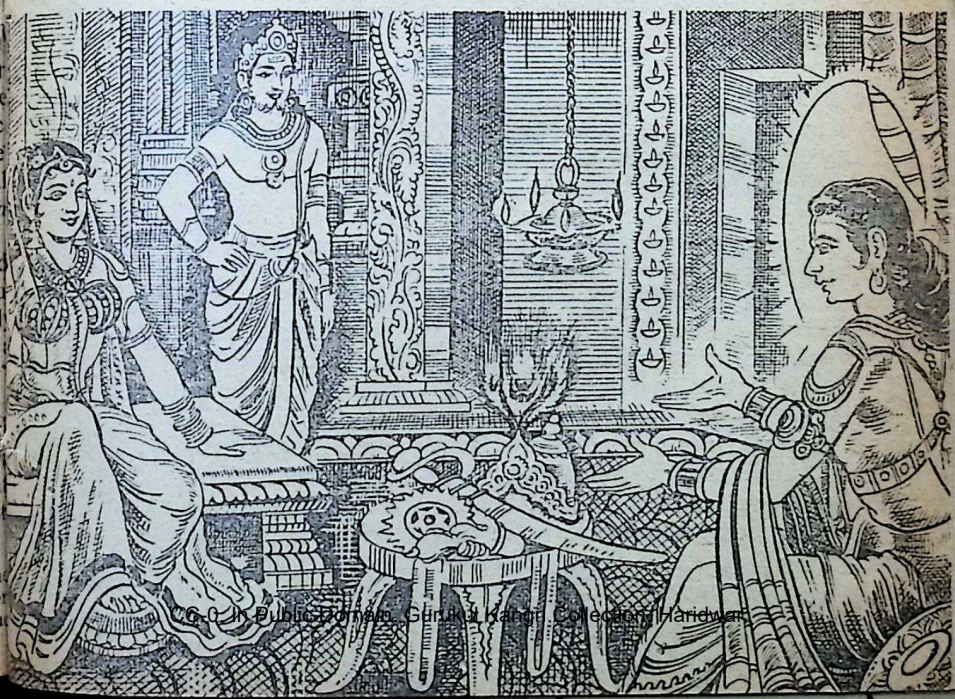
'I want to follow *dharma* as I see it,' said Draupadi, regaining her old spirit. 'My father's pledge is my *dharma*.'

'Draupadi, you are a woman, strong and true, but brought up in royal pride. You may find it difficult for you to see *dharma* as I do,' said Krishna.

'How would you see it?' she asked with a sneer.

'I cannot see *dharma* as the instrument of pride and hatred,' said Krishna, with a far-off look. 'I am trying to see it as life itself. It sweetens the cowherd's gruel and gives to the meanest beggar, the dignity of a high-born king. But what does it mean?' Then he turned towards Draupadi and looked straight into her eyes. 'Do you want to know what it is? It is the will of the Great God —not the God we see in the shrines, but the Great God Vaasudeva, *That is in All* and in Whom we all live.' He now spoke slowly as if one ins-

Krishna wins back Draupadi's confidence.



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pired. His face was lit up and a stillness seemed to surround him.

Satyaajit, open-eyed, gazed at him with awe. Draupadi held her breath and listened to the beating of her heart. He appeared to be so distant and yet so near.

She continued to look at him breathlessly. She saw that his face was surrounded by a dazzling halo and a strange power flowed to her from his eyes. She seemed to be floating in a sea of radiance—not alone, but with him. She found his words difficult to follow, but somehow she felt that she understood him and he understood her. A bond sprang up between her and him.

She trembled from head to foot. She felt as if she was on the edge of a world of which, in all her life, she had never dreamt—a world of beautiful and terrible things. She forgot herself in wonder and spoke in an inaudible whisper: 'Vaasudeva That is in All. And who are you then?'

Krishna's attitude and mood both changed. He laughed—a low warm laugh. 'I am your brother who wants to share his burden with you.'

'What is your burden? You are in the happiest position in life,' she asked almost in spite of herself.

'A heavy burden lies on me. Do you want to know what it is? It is to purge man of *adharma*,' replied Krishna.

'And what is *adharma*?' she asked almost mechanically.

'I cannot describe it. I feel it. It is to deny that Vaasudeva is in all of us,' said Krishna.

Draupadi was confused. She did not know what to ask him. It was so difficult.

'I want to see *dharma* crowned in Panchala and Hastinapur and in all the kingdoms of Aryavarta. That is why I never rest,' he added. 'Would you help me?' he asked and again looked into her eyes. His eyes were almost begging her to say 'yes'.

'I do not know how I can help. I do not know myself what I want,' said Draupadi evading the question.

'Sister mine, you are hungry for faith. But you do not know how to satisfy the hunger,' said Krishna with an indulgent smile.

Krishna's eyes were no longer those of a tired man, nor of a radiant Vaasudeva; they were—she found—those of a mother—very wise and very tender. Her mother had died so long ago that she scarcely remembered her. A rush of longing came over her for something she had never known. She was almost inclined to lay herself at his feet and weep. It was true that she had lost faith in everything and she was hungering for it.

Draupadi felt humbled. She bent her proud head. 'What must I do?' she cried piteously.

Krishna smiled. 'Shall I tell you? You are very beautiful, Draupadi. And to most women, to be beautiful is to be happy. But you are not. You have in you the hunger to see righteousness prevail. But pride and bitterness have spoiled your appetite.'

'I am rotten, I know,' she muttered as she realised how pride and bitterness had made her family miserable for years.

'Don't be unfair to yourself, Draupadi, you have it in you to fight

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-ma—not to be proud of
r *dha*.. ..s,' said Krishna.
orthless thing. ..mble. 'I know, I
She was now hu..me,' she said.
ow, what you say is tr..ide, to
have cherished a wicked pl.. ..
e my father take his revenge. ..
have been afraid to be myself. But
at price I must pay as his devoted
ughter. I wish I was not born in
royal family.' The tragic eyes of
aupadi looked up only to find
rishna laughing in kind, gentle mer-
nent. She flushed.

'Krishn*aa*,' he said addressing her
r the first time by her personal
me, with an affectionate emphasis.
ou are rightly proud of your father
d of your family. If harnessed to
arma, kingly power is a great thing.
know how hard I had to struggle
want of it.'

But you are happy,' said Drau-
di.

I am happy because I try to live
dharma every moment of my life,'
d Krishna.

I am unhappy. Perhaps because
annot live in *dharma* as you do.
now not what it is to live in *dhar-*
. Show me my *dharma*, Govind.'
e now felt a bond which entitled
to call him by the name which
se nearest to him used.

Each man must find his *dharma*
himself, for the ways of *dharma*
many.' replied Krishna.

What is my *dharma* for the mo-
nt?' asked Draupadi.

It is to go through the *swayamvara*
n a heart of faith. Select the best
her in Aryavarta; follow his foot-
s wherever he goes. And by your
otion to him, create an empire of
rma,' said Krishna.

'What about my father?' asked Draupadi.

'If you follow your *dharma*, Krishn*aa*, your father will triumph. Drona shall suffer defeat—not in battle which only ends life, but in *dharma* w.. ..hich ends pride, wrath and hate,' said Krishna.

'What would you do if you were my father?' asked Draupadi hopefully.

'I would teach Dronaacharya a lesson which he would never forget—make him conscious that he fell from the highest estate of Brahmanhood when he humiliated your father,' said Krishna.

'Drona will never admit defeat,' said Draupadi, shaking her head.

'Why are you so sure?' asked Krishna with a laugh and then changed the subject. 'But let us come back to what faces us for the moment. I ask you again: Have you any warrior in view?'

'I have no choice,' replied Draupadi humbly. 'I will choose the one that you choose for me.'

'Then listen, Krishn*aa*. As I begged of you before, please share my burden with me,' said Krishna.

'How can I do it?' asked Draupadi.

'Don't be afraid of Jaraasandha. He can never win the contest. He can never kidnap you.'

'How do you know?' asked Draupadi.

'With his age and lumbering body, he can never win the test.'

'But he can kidnap me,' she said with a shudder.

'He will do so only over my dead body.' replied Krishna with firmness,

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'and over the dead bodies of all the Yadava *atirathis*.'

Draupadi felt grateful for this assurance which, given with the inevitability of destiny, carried conviction. 'What if Duryodhana wins the test?' she asked.

'That is the heaviest burden I bear. Ask me no more,' said Krishna. His face was suddenly strained with a great sadness again.

It was Draupadi's turn to be the comforter. 'If you cannot tell me, I will not ask you, Govind.'

'Believe me when I tell you that I want you to be the wife of a man who lives in *dharma*, the mother of heroic sons, a mighty queen who shall live in the memory of men as upholding a vast empire of *dharma*,' said Krishna.

There was silence for a moment. Something in Draupadi melted. She felt compassion for this god-like man. Her heart became suddenly warm, as if sunshine had flowed into a closed room. 'Govind, I place myself at your disposal completely. But see that my father is not humiliated. That is all I beg of you.'

Krishna spoke slowly, distinctly and firmly. 'I will stand by you and your father, whatever happens. Just now I cannot promise you anything more. But ask me no questions.' Then he repeated, 'Take the *swayamvara* as part of your *dharma* and mine. He who has faith never perishes, Krishnaa.'

'I *shall* Govind,' said Draupadi in a spirit of complete surrender.

'Then, I want you to suffer one indignity for my sake. Shakuni and Aswatthaama, son of Dronaacharya, want to meet you,' said Krishna.

'Drona's son!' Draupadi's voice was again full of annoyance. 'You want me to drink a cup of poison.'

'Yes. I am bringing them to you because I have so promised Bhanumati, wife of Duryodhana. Aswatthaama will give you a pledge: if you choose any of the Kurus, or even him, his son, he will prevent his father from leaving Hastinapur even at the cost of his life,' said Krishna.

Draupadi's brow was contracted. 'And if I do not choose a Kuru?'

'The choice will always be yours,' said Krishna.

'But what if Duryodhana wins the contest?' asked Draupadi, reverting to the one fear which oppressed her ceaselessly.

Krishna laughed. His eyes danced. 'The *Mahadevi** of the Kurus can humble Drona as no one else can.'

He was the fascinating cowherd again. Draupadi vainly tried to understand the significance of this mocking remark and remained quiet.

Then Krishna lowered his voice and continued: 'If it is any satisfaction to you, I will tell you a secret: I have assured Bhanumati, who is to me a little sister, that she will not have you as a co-wife. Is that enough?'

For a moment Draupadi blushed. Then she folded her hands in helplessness. 'You want me to receive a promise from Aswatthaama as if I am going to be a Kuru's wife. You have promised Bhanumati that I shall not marry Duryodhana,' she laughed. 'I cannot understand you. What are you?'

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* Empress

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'Whatever you think me to be—long as you do not lose faith in e,' replied Krishna.

'Am I to undergo this humiliation that you may fulfil your promise?' ked Draupadi.

'Yes. It will bind you to me as thing else will,' said Krishna.

'All right, all right, have your way. nything more?' she asked.

'Nothing more.'

'You are a sorcerer. I am not sure ether I may not consent to marry uryodhana if you asked me to do

'I may even ask you to do that if ur *dharma* demands it,' said Krish- laughing.

Draupadi opened her eyes wide at the inscrutable ways of Krishna. 'You can never speak except in riddles, Govind.'

'I am a riddle myself. And you are another. But there is no time to solve riddles just now. Shall I send Shakuni and Aswatthaama?' asked Krishna.

'I shall see them if you so wish,' she said. 'But let me ask Father's permission first. Can I assure him that you will never do anything which will hurt Father?' asked Draupadi.

'Do so. As I said before, I will stand by you and your father with all my life,' said Krishna.

[*To be continued*]

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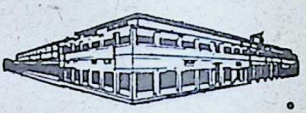

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Distribution of Income

V. A. K. AYER

OUR Finance Minister revealed in his budget speech his concern over the unequal distribution of the (reduced) increase in our national income, as he finds that the rich have become richer and the poor poorer.

Presumably he will not hesitate to scale down the disparity by adequate fiscal measures.

Apart from what he has proposed, will hasty efforts at forced or even legal equalisation right now benefit the poorer section of the country? This is the problem we address ourselves to academically in this article.

Our nation is not the first to be confronted with this problem. Six decades ago an Italian-Swiss economist, Wilfredo Pareto, did a lot of thinking on this subject and came to conclusions which history has substantially corroborated.

According to Pareto distribution of income follows a common though uneven pattern in different countries. National income, he said, distributes itself roughly on the following basis: a third goes to the top 20 per cent of the income-earners; another third goes to the bottom 60 per cent and the rest distributes itself in between.

Based on these observations he postulated that even if the distribution of income was equalised by law, society would return to unequal incomes if the people were left to their own devices.

The only way of giving the poorer section a larger share of income, according to him, is to increase production, or expand economically before anything else.

As a corollary to this theorem he predicted that premature equalisation would only lead to a retardation of production, thus defeating its own purpose.

Naturally, economists with socialist leanings ignored this theory, but history has proved it right.

In the U.K. for instance, in 1929 the top 20 per cent of income-earners bagged 54 per cent of the national income, while in 1947 they secured only 45 per cent. The figures for the bottom 60 per cent earners in the respective years were 31 per cent and 36 per cent.

In the U.S. the top 20 per cent received 55 per cent of the national income in 1929 while in 1950 this percentage was only 44. The figures for the bottom 60 per cent in the respective years were 27 per cent and 34 per cent.

Working on such figures economists have found that greater consumption of durable consumer goods alone provides the criterion of economic progress.

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It follows that in an under-developed society like ours the primary objective should be increased production.

Only when the total national income has reached an adequate level should efforts at reducing income disparity be made so that every member of the community has not only enough to consume but also to save and invest as is the case in the economically prosperous nations of the West.

The national income should be so widely and largely distributed, even at an uneven rate, as to enable each and every member of the poorer section to invest in durable and therefore costly consumer goods, including housing. This in turn will generate enough demand to fully employ the capital resources of production.

Viewed in this light, it is doubtful whether in the face of the fiscal measures proposed by the Finance Minister coupled with the rise in prices, the low income group will be left with any investible funds at all, which the remedy envisages.

It is of interest to know that statistical evidence of other countries indicates that income distribution is less equal during the early phase of industrialisation, gradually becoming less unequal as industrialisation progresses. At any rate income equalisation is a long-term process.

According to Hoselitz, an authority on problems of under-developed areas, disparity in income-earning is apt to be acute in societies like ours in the beginning, the polarization being so great that a small elite virtually enjoys a monopoly of wealth and income,

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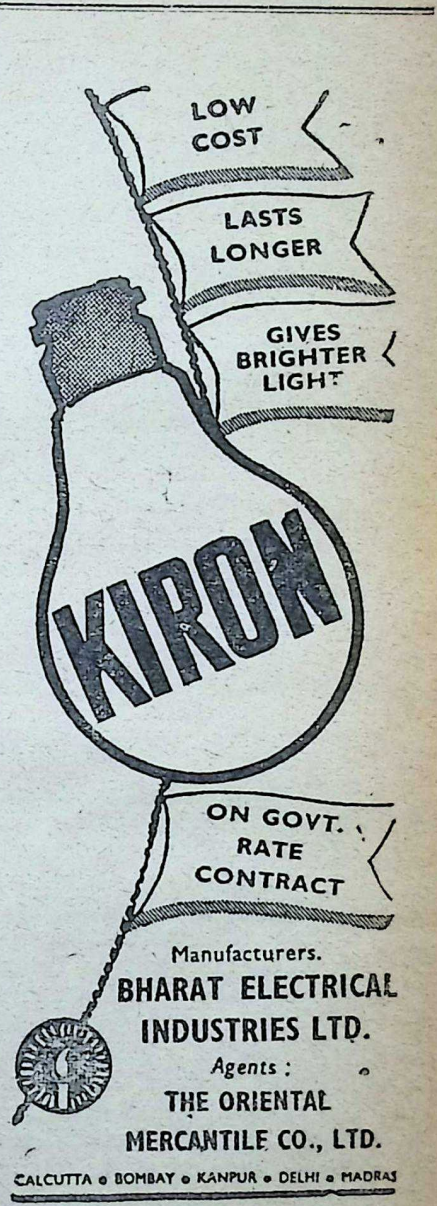
political power and education, leaving the vast majority composed of peasants, lower middle class and others in menial positions. This is exactly what has happened in our country, according to the Mahalanobis Report.

The social and cultural effects of a growing income-equality are a matter for separate study. The problem has also a philosophical aspect. Without being doctrinaire, suffice it to say that it has its own advantages and disadvantages.

We may refer in passing to the manner in which, during periods of industrialisation, income-equality has been achieved in the West. Besides economic expansion, it has been achieved by the imposition of an inheritance tax resulting in the fragmentation of wealth and holdings, larger consumption over the years by the wealthy (the new expenditure tax will be an incubus on them now), and urbanisation with all its concomitants.

The role of education in economic equalization cannot be over-emphasised. As Prof. Galbraith said, every rupee invested in education pays richer dividends than the same sum invested in a dam or a factory. It is certainly a safer bet. Instead of therefore trying doubtful ideological panaceas for reducing inequality of wealth, we would achieve this objective quicker, safer and on a more permanent basis by substantially increasing our outlay on education. This is real Defence expenditure on the home front. The subsequent five-year plans should be oriented with this bias.



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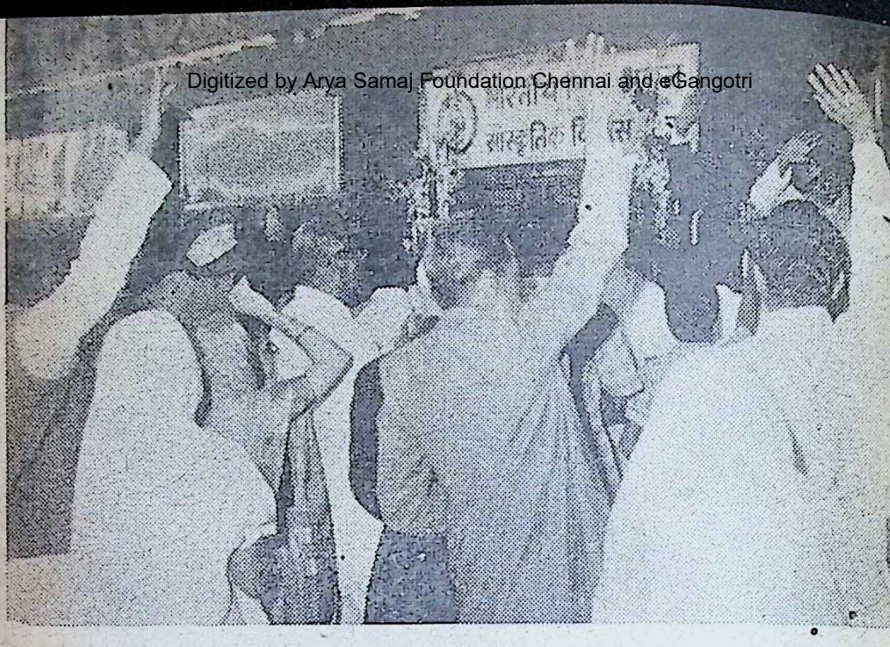

The Yatra party being seen off at the Victoria Terminus

PILGRIMAGE TO PASUPATINATH

A Travel Diary

K. S. Ramaswami

[*Member, Bhavan's Bangalore Kendra Committee and of the Yatra party*]

THE Bharatiya Vidya Bhavan under the inspiring guidance of Kulapati Munshiji has been, through the *Bhavan's Journal* and the several other publications it brings out from time to time and through its 24 constituent institutions in Bombay and other parts of India, trying to do its best for the reintegration of Indian culture in the light of modern knowledge. For the benefit of friends of the Bhavan who believe in its ideals and objectives, the Bhavan has organised a *Samskritik Vikas Yatra*, the whole scheme being conceived as an educational experiment.

The first *yatra* started from Bombay on January 20, 1964 and it lasted till February 24, 1964. A pilgrimage

Young technicians at work at the Heavy Electricals factory at Bhopal

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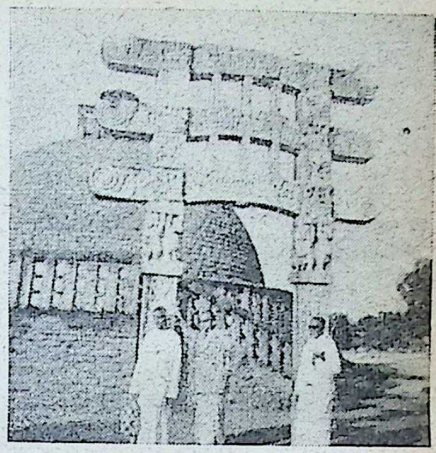
o Lord Pasupatinath's temple in Kathmandu in Nepal, to synchronise ith the holy Mahasivarathri Day February 11) was the highlight of he *yatra*. Kulapati Munshiji had very raciously asked me to cover this atra through travel letters to the Bhavan's *Journal*. This first letter will over the *yatra* from January 20 to anuary 29, a period of ten days, uring which the *yatra* party visited ome of India's great centres of pilrimage and also places which have chieved historic or economic importnce.

The *yatra* began auspiciously on he morning of the 20th with *Ganaati-homa* at the Bhavan after which Kulapati addressed the *yatriks* about he importance of such *yatras*. (Please ee Notes & News of the *Bhavan's ournal* dated February 2, 1964.)

Leaving Bombay—Victoria Terminus—on January 20 at 2.45 p.m. by he Punjab Mail, the *yatra* bogie was etached at Bhopal the next morning. hopal, once the capital of Bhopal tate ruled over by the Nawab of hopal, now forms part of Madhya radesh and in this city is located the Heavy Electricals (India) Ltd., a ompany in the public sector formed n 1956 for the manufacture of heavy lectrical equipment needed for the everal electrical projects undertaken nder the successive five-year Plans of his country.

It was indeed a great joy to see housands and thousands of young cientists and technicians working here, roducing power transformers, capaitors, switch-gears, traction motors nd the like. Here was New India in he making. The production here is



The famous stupa at Sanchi. Some of the Yatriks are seen at the sight.

scheduled to reach its maximum annual output of Rs. 33 crores during the Fourth Plan. The estimated capital cost of the Bhopal factory is roughly Rs. 63 crores, including Rs. 10 crores for the new township. Three new units of the Heavy Electricals (India) Ltd., are now under construction at Hardwar, Tiruchirapalli and Hyderabad.

After a look at the Heavy Electricals Factory, the *yatra* party took lunch and then visited Sanchi, about 46 miles from Bhopal. Sanchi is the citadel of the sculptures of Indian Buddhism and they hold an important place not only among the sculptures of India, but also of the world. The sculptures here are highly realistic and historic, and reveal rich experience and a creative understanding of a very high order among Indian artists. As one went round the several Stupas, it was noticed that these sculptures were not entirely

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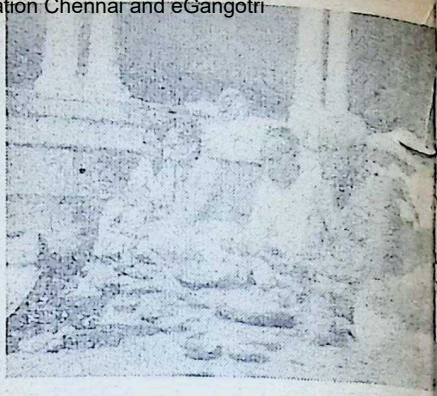
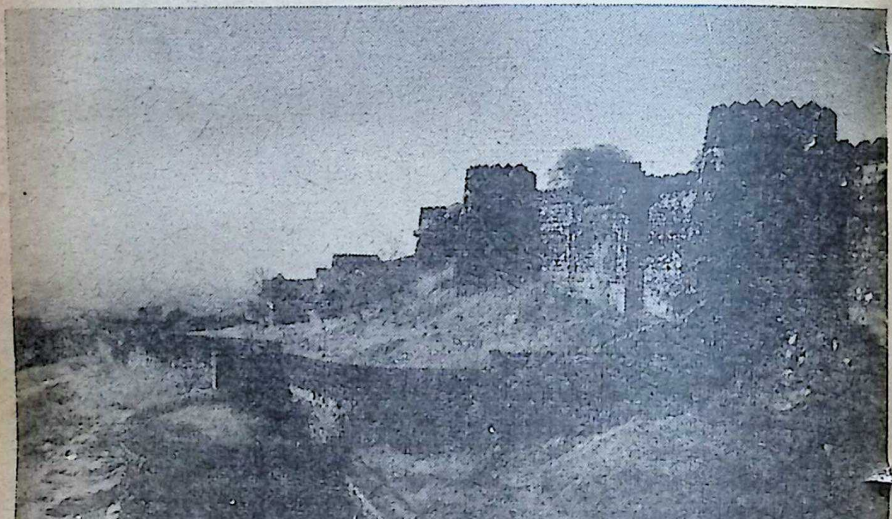
free from foreign influence, especially Greek.

The archaeological monuments of Sanchi have successfully withstood the onslaughts of many invaders and their art and history have come down to us in a united and continuous tradition over a period of over 2,000 years. Places like Buddha-Gaya, Sarnath, Lumbini and Kusinara have been rendered sacred by their intimate connection with the Buddha. Sanchi does not lay claim to such an honour. The definitive history of Sanchi begins with Samrat Asoka. The sculptors of Sanchi gave expression to their genius in depicting the four principal events in the life of the Buddha—(1) the birth of Siddharta, (2) the attainment of enlightenment, (3) the First Sermon, and (4) the Maha-Pari-Nirvana.



Some of the yatriks *performing* shraddha *at Gaya*

On the third day of our *yatra* we passed through Jhansi. The mention of Jhansi brings to one's mind the heroism of Rani Lakshmi Bai. The



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The historic Jhansi Fort

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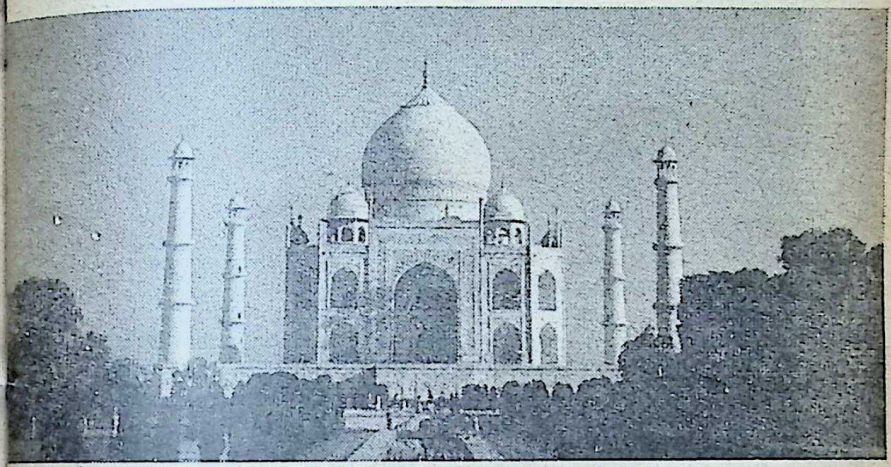
rt at Jhansi has witnessed the rise d fall of various powers like the undelas, the Moghuls, the Mahrattas d the British. The most outstanding isode in the history of the Fort beings to the War of Independence hen Rani Lakshmi Bai so courageusly defended the Fort against the rces of the East India Company. one realises that he knows few details of this mausoleum even though he might have been a student of Indian history. Now that the Taj is under the fostering care of the Archaeological Department, it struck me that a small board giving essential details about the Taj, like the names and background of the archi-



The enchantment of the Taj Mahal

s the scene of the Rani's exploits, e Fort has become a veritable rine for those who prize liberty er life.

After Jhansi we visited Agra. The j Mahal comes to mind when one inks of Agra. Any amount of desiption will not do justice to the ndeur of the Taj. Built of marble, exquisite design and proportions this majestic structure, built by mperor Shah Jahan as a tomb for s beloved Mumtaz Mahal, is the onder of the world. As one enters e gate leading to the Taj Mahal, tects who created it, its cost, time for construction, etc. should be displayed at the entrance. This will surely save the visitors from being pestered by innumerable persons who claim to be guides.

From Agra, the *yatra* party visited Fatehpur Sikri built by King Akbar, with a view to making this place his capital. But after he had built it, he was told that there was water scarcity in the area and so he abandoned the idea. The architecture here is in some respects even better than that found in the Taj Mahal. But

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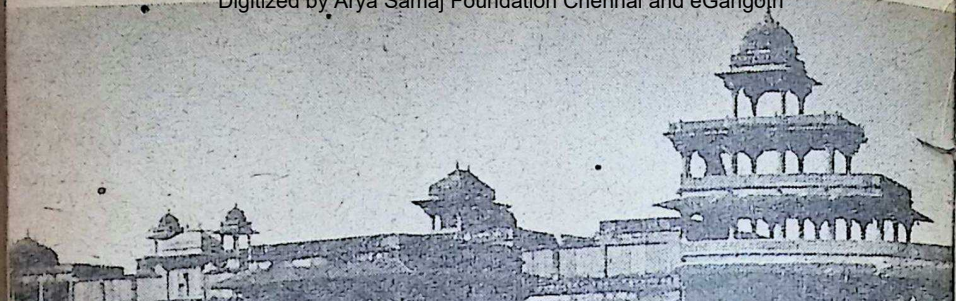

The magnificence of Fatehpur Sikri

the area surrounding the palace here is very dirty and the authorities in charge should pay urgent attention to this.

A couple of miles from the Taj is Dayalbag, a place well-known for its industries. Here a temple is being built over the tomb of Somji Maharaj. Started in 1904, the construction work on this temple is not yet completed. It was stated by those in charge that in some respects the architecture and inlaid marble work here would surpass even those of the Taj.

Mathura and Brindaban, two places closely associated with the childhood days of the Lord in his *avatar* as Krishna, were the places we visited next. Every inch of land in these two places is sanctified by its association with the life of Sri Krishna. At Brindaban is located the Institute of Oriental Philosophy, a unique institution in our country, where post-graduate research is undertaken by scholars for Ph. D. and D. Litt. degrees of the Agra and Punjab Universities in Philosophy and Sanskrit. Swami Bon Maharaj, the Rector of this Institute, is an educationist of great distinction and he has delivered several lectures on Indian philosophy and culture at several European and American Universities. The Rector played host to the *yatra* party at tea and he gave a short account of the working of the Institute. We had the privilege of meeting Swami Bankey Behari, once a flourishing Advocate, but now a great mystic.

The *Samskritik Vikas Yatra* party had the privilege of witnessing the Republic Day parade at New Delhi on January 26. It was not at the Rashtrapati Bhavan, however, but through television in the Gita Hall of the Bharatiya Vidya Bhavan's Delhi Kendra. By doing so, the *yatrik* avoided the coldest day in New Delhi during the past 30 years. The previous day, Sri Jaisukh Lal Hathi, Labour and

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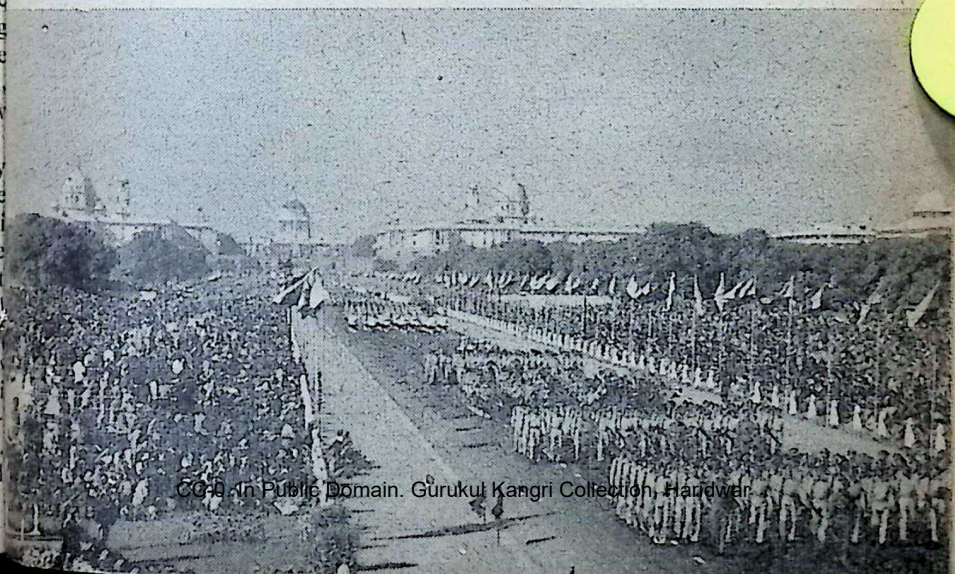
Chairman of the Delhi Kendra of the Bhavan, gave a party to the *yatriks* and spent some time enquiring about the *yatra*. The *yatra* party paid a visit to Rajghat on the morning of January 25 and paid their homage to the memory of the Father of the Nation and placed garlands on the Samadhi of Gandhiji. The Red Fort, the Qutub Minar, the Jumma Masjid and other places of interest were also visited.

Leaving Delhi after a three-day stay, the party proceeded to Kurukshetra, the sanctity of which is known to all Hindus. The history of Kurukshetra is the history of Bharat in a nutshell. It is claimed that here on the banks of the Saraswati river, Rishis recited the Vedas, Brahma and the Devas performed sacrifices and Vasishtha and Viswamitra attained divinity. Who has not heard of Kurukshetra as the scene of the battle between the Pandavas and Kauravas, where Sri Krishna propounded the *Gita*? At Kurukshetra, Hindus have lost their crowns, Muslims their thrones and Mahrattas and Sikhs their power. The rise and fall of kings and empires has been written on this land in human blood from age to age.

The sanctity of Gandhiji's samadhi *at Rajghat.*

The Bhakra Nangal Dam, India's highest dam which in the years to come is expected to usher in an era of economic prosperity to the Punjab and Rajasthan and the adjoining areas, was next on our itinerary. Our Prime Minister has described the Bhakra

The grandeur of Republic Day in the capital



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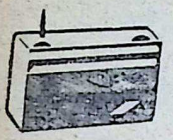

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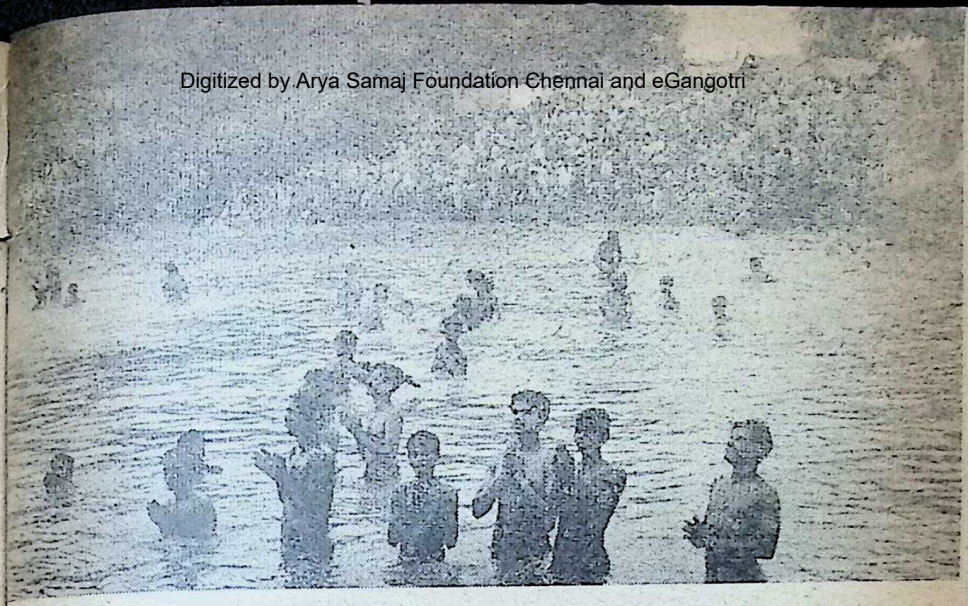

Pilgrims bathing at Kurukshetra

Project as a Temple of the new India.

And now a word about the *yatra* itself. For the first few days, owing to practical difficulties, the daily programme as chalked out by the Bhavan could not be fully followed. But soon things settled down. Our party consisted of about 75 persons drawn from different States and with varied tastes. We soon learnt that in such *yatras*, we should exercise the qualities of adjustment, patience and self-denial and that we should think of the party as one well-knit and disciplined unit, and not as a group of disparate individuals. After all, this was Bhavan's first experiment in *yatras* but despite the minor inconveniences, the main purpose of the *yatra* was not forgotten. Every morning and evening either on the platform or inside the carriage, we had our prayers and *satsangs*.

Water rushing out of the spillway of the massive Bhakra Dam

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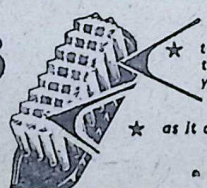

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CIVILIZATION

SIR WINSTON CHURCHILL

THERE are few words which are used more loosely than the word "Civilisation." What does it mean? It means a society based upon the opinion of civilians. It means that violence, the rule of warriors and despotic chiefs, the conditions of camps and warfare, of riot and tyranny, give place to parliaments where laws are made, and independent courts of justice in which over long periods those laws are maintained. That is Civilisation—and in its soil grow continually freedom, comfort and culture. When Civilisation reigns in any country, a wider and less harassed life is afforded to the masses of the people. The traditions of the past are cherished and the inheritance bequeathed to us by former wise or valiant men becomes a rich estate to be enjoyed and used by all.

The central principle of Civilisation is the subordination of the ruling authority to the settled customs of the people and to their will as expressed through the Constitution. In this Island we have today achieved in a high degree the blessings of Civilisation. There is freedom; there is law; there is love of country; there is a great measure of goodwill between classes; there is a widening prosperity. There are unmeasured opportunities of correcting abuses and making further progress.

In her respect for law and sense of continuity lies one of the glories of England. And more than that, there also lies in it an important part of her strength and safety. Such episodes are astonishing, but also educative, to countries where dictatorships prevail, and where no one dares to raise his hand against arbitrary power. They stir and cheer the minds of men in many lands.

We have, however, to face the problem of the turbulent, formidable world outside our shores. Why should not the same principles which have shaped the free, ordered, tolerant civilisation of the British Isles and British Empire be found serviceable in the organisation of this anxious world? Why should not nations link themselves together in a larger system and establish a rule of law for the benefit of all? That surely is the supreme hope by which we should be inspired and the goal towards which we should march with resolute step.

But it is vain to imagine that the mere perception or declaration of right principles, whether in one coun-

Address as Chancellor, University of Bristol, July 2, 1938.

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try or in many countries, will be of any value unless they are supported by those qualities of civic virtue and manly courage—aye, and by those instruments and agencies of force and science which in the last resort must be the defence of right and reason.

Civilisation will not last, freedom will not survive, peace will not be kept, unless a very large majority of mankind unite together to defend them and show themselves possessed of a constabulary power before which barbaric and atavistic forces will stand in awe.

Here, then, we see the task which should command the exertions of the rising generation and which may bring to the life of Britain the surge of a new impulse towards the organisation of world peace, and across the gulf of these eventful years prepare and bring nearer the Brotherhood of Man.

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment, and increases the capacity for service.

—Mahatma Gandhi

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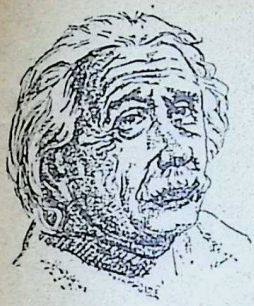

Einstein's 86th birthday falls on March 14, 1964.

EINSTEIN

Greatest Scientist of Modern Times

Krishan Gujral

THREE simple words sum up Einstein's remarkable achievements—science, internationalism, and Zionism. In each field, his contribution was immense, matchless.

As a scientist, he was considered a genius. From a shy, backward child he grew to be the greatest scientist of our times, and one who changed the centuries-old concept of the universe with his revolutionary ideas.

As an internationalist, he fought against totalitarian tyrannies and worked for the establishment of a supranational world government as a means of creating world peace. He urged the people to learn to live in harmony, rather than rot in a perpetual fear of waiting to be destroyed.

As a Zionist, he made a decision, when Hitler was exterminating the Jewish people, that helped produce war's most destructive tool—the atomic bomb. He warned President Roosevelt that Nazi scientists were on the threshold of setting up "a nuclear chain reaction in a large mass of uranium."

Dr. Albert Einstein was born in a well-to-do family in Ulm, Germany, in 1879. As a child, he wrote poetry; at 12, he studied Euclid's *Geometry*; at 13, he read Kant's *Critique of Pure Reason*. And yet, it took him two attempts to pass the entrance examination to Zurich Polytechnicum. His parents sometimes wondered whether "his brain was up to par".

After finishing his studies at Zurich in 1901, he settled in Switzerland, married Mileva Marec, a long-time friend and a gifted mathematician, and became a clerk in the Government Patent Office. Whether working in his office during the day, wheeling his son in a perambulator through the streets of Berne in the evening, or resting at home at night, he was always busy recording some obscure mathematical notations in his diary.

In 1905, when barely 25, Einstein published his famous theory of relativity. The theory described time as the fourth dimension, thereby making all physical phenomena relative, not absolute. It explained mass, gravity, inertia, space and time. It was based

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on mathematics, although it drew heavily on astronomy and astrophysics.

His revolutionary concept, changing the conventional notions of physics, chemistry and celestial movements, completely stunned his contemporary scientists. Oddly enough, they knew the basic facts—that the earth, though seemingly stationary, is actually undergoing various motions—and yet were engaged in futile efforts to find the earth's absolute motion in space. With the help of mathematical calculations, he showed that there was no such thing as absolute motion and that everything moved relative to some other system.

Einstein further claimed that matter, both in its liquid and compound state, is actually related in a very direct way to energy, and that what appears as static has a latent, though unobservable, dynamism. This he stated in a brief, but highly profound, equation, $E=mc^2$, which in simple words meant that an ounce of matter—sand, oxygen, uranium—holds within itself as much energy as that given off by the explosion of 875,000 tons of TNT. It was this relationship between mass and energy that ultimately led to the development of atomic energy.

With the publication of these revolutionary views, Einstein became world famous overnight. He started receiving competitive offers from leading universities; in 1912, he joined the well-known Kaiser Wilhelm Institute of Berlin as a professor. While still holding that post, in 1912, he received the Nobel Prize in Physics.

Einstein continued to work in Berlin until 1933 when he was forced to flee as a result of Hitler's anti-Jewish policy. He went to France, then to Belgium and later to England. Finally, he migrated to the United States, taking up a job at the Institute for Advanced Study at Princeton, New Jersey, where he continued to live for the remainder of his life.

In 1952, when Chaim Weizmann, the first President of Israel, died, the Government of Israel offered the Presidency to Einstein, the "greatest living Jew." However, he declined the offer, saying he liked studying the physical world, but had "neither the natural ability nor the experience to deal with human beings."

When Einstein died in 1955, he was still working on a new theory, the unified field theory, through which he wanted to unify the field of gravi-

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tion with the field of electro-magnetism and thus resolve every osmic motion into a single set of ws.

Einstein applied the principles of is unified field theory to politics as ell. Again and again, he spoke in avour of a democratic world gov-rnment that can rise above the con-ant threat of tyrannies. In 1948, he rote a message that was rejected y the Organizing Committee of the ntellectuals' Conference for Peace Wroclav (Poland). The message id, in part:

"Mankind can only gain protection gainst the danger of unimaginable estruction and wanton annihilation if supranational organization has alone e authority to produce or possess ese weapons."

He was a strong lover of freedom, nd was against all kinds of human ex-ploitation. He once said: "As long as I have any choice, I will stay only in a country where political liberty, toleration, and equality of all citizens before the law is the rule."

He took a keen interest in India's struggle for independence, and was a great admirer of Mahatma Gandhi. On the death of Gandhiji, he said: "The unique greatness of Gandhi lies in his moral fervour and in his unparalleled devotion to it. What he achieved in convincing the people of India of his method of non-violence cannot be over-estimated...."

On Einstein's death, Prime Minister Nehru said: "He was truly a seeker after the truth, who would not compromise with evil or untruth. He was a beacon of light in a world where shadows darken and a strength to those who grow weak under the strain and stress of circumstances."

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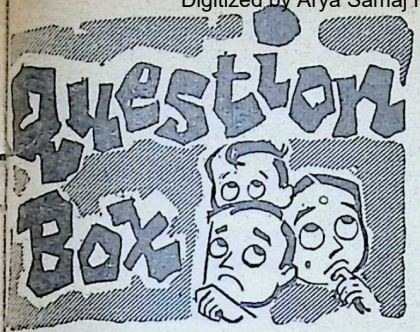

ANSWERS BY

K. M. MUNSHI

1128

Sri P. Suryanarayana Rao, Guntur.

Q: *Bertrand Russell says that a well-informed impersonal attitude is the meaning of the much abused word "Culture". Do you agree with this definition?*

A: I don't. A well-informed man may be a brute. An impersonal attitude may be developed by a scheming Machiavellian. The remark must have been made in the context of some observation, without which it makes no sense.

1129

Sri Y. Venkatramana, Poona-2.

Q: *In Kulapati's Letter* 265, *you refer to the Mahabharata War as having taken place in the 8th or 9th century B.C. But traditionally it is held to have taken place in Dwapara Yuga. How to reconcile these two?*

A: All evidence points to the War having taken place about the 9th century B.C. The recent excavations in Hastinapur support this view.

Sri P. Sriniyasan, Mettur Dam

Q: *For the past one year, the* Archa-avatar *of Lord Ranganatha frequently appears before me in my dreams. What can be the significance?*

A: Perhaps, you have a call to greater faith, for the spiritual life of love and purity.

1131

Sri T. Venkatesan, Tirunelveli-3.

Q: *It is said that* Bhavishya Purana *contains a verse which says* "Adameva purushah tasya patni Avama". *Does it refer to Adam and Eve?*

A: This Purana is a recent fabrication.

1132

Sri N. Dixit, Kanpur.

Q: *Stanley Jones characterises Chaitanya Mahaprabhu's final drowning as a road with a dead end. Is that correct?*

A: How can I explain the cynical observation of an unappreciative Westerner, who thought perhaps that Chaitanya Mahaprabhu's "road" would have had a "good end" if he had died as a film-star? Few God-possessed men had a more dedicated life than Chaitanya, nor did any other such person leave such a glorious heritage behind.

1133

Sri Arvind Kumar, Sindri.

Q: *What is your opinion about Vinobaji's plea for a peace army in India whether for humanitarian or political ends?*

A: It is a great idea, if it could be realised.

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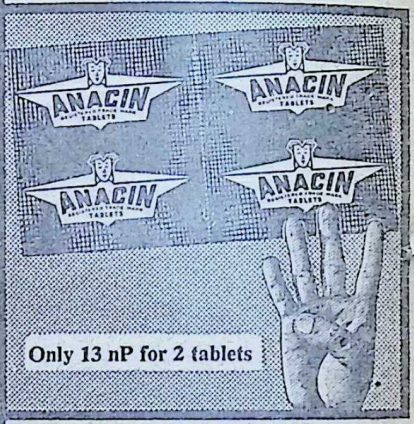

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Sri B.N. Maitra, Visakhapatnam.

Q: *After reading* Gita *I am led to believe that faith in God is really faith in oneself. Do you agree?*

A: What is yourself? The body, the mind or the spirit? If it is the spirit, it is a radiation of God.

You acquire a faith in yourself because you feel God resides in you. If you do not, you would be just an arrogant person.

1135

Sri D. Peter Johnson, Madras-14.

Q: *Can you explain to me how Hinduism is not a founded religion?*

A: Hinduism is *sanatana*, that is eternal. Its fundamental values were seen by Vedic Seers as Truth which is all-pervading and timeless. Our seers and *avatars* only represented this Truth from time to time. They never claimed to have discovered it.

1136

Sri M. Munirathnam, Paradarami.

Q: *Do you think that Puranas contain accounts of real men who lived and of events that really happened?*

A: Some men and events mentioned in the Puranas must have been real but their stories having passed from mouth to mouth through generations, are overlaid by traditional layers. Many men and events may have had existence only in tradition.

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GOD CALLED HER "MOTHER"

NISHKINCHAN

DHANADATTA was a merchant-prince of Karaikal in the Chola Kingdom of yore. As a result of relentless propitiation of God Siva, he was blessed with a girl child whom he named Punitavati. A gift of God, she grew to be not merely handsome, but pious and precocious.

In time she was given in marriage to one Paramadatta of Nagapatana, a neighbouring town. Having regard to the fact that he had no other issues, Dhanadatta prevailed upon his son-in-law to stay at Karaikal itself so that he could have his daughter beside him.

Dhanadatta built a palatial mansion for his daughter where the couple lived. Paramadatta on his part entered business which thrived extremely well. Punitavati identified herself so well with her husband by her devo-

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tion to him and her competence in managing the household affairs that the pair lived a very happy life.

Besides attending to her domestic duties, Punitavati's devotion to Lord Siva increased unflaggingly. She took upon herself as a sacred task to feed *sadhus* who came to her door asking for alms. She gave away clothes to the needy and in many other ways earned merit.

One day a visitor who came to Paramadatta's office gave him a couple of mango fruits which Paramadatta sent home. In between, a devout Saivite Sadhu came to Punitavati's door asking for food. As usual Punitavati fed him with sumptuous food. At the end, however, the *sadhu* gave her the impression that he had not attained satiety. It is a cardinal principle of *anna-dana* that one should never be half-fed. As Punitavati was anxiously thinking of what else she could feed the *sadhu* with, the mango fruits that her husband had sent home a little while ago came to her mind. Thinking she would explain to her husband, Punitavati fetched one of these fruits and gave it to the *sadhu* who ate it with evident relish and left after blessing her. Punitavati heaved a sigh of relief.

Paramadatta came home for his midday meal. After routine worship he sat down for meal and Punitavati served him with love and devotion. In the course of the meal he asked her: "My dear, where are those mango fruits which I sent you this morning? Will you serve them to me now?"

Punitavati went inside and brought the remaining fruit which she served. The fruit was really good, so he asked her, "Will you bring the other mango also, it is so sweet!"

Punitavati was embarrassed. However, her legs took her back into the kitchen. She felt miserable that she could not give what her husband wanted at that moment. Of course if she told him the circumstance, he would understand.

Rather than finding an excuse, she prayed to her favourite deity Lord Siva: "Lord! I have never faltered in my duty to my husband. Nor have I ever wanted to do things without my husband's knowledge. In my enthusiasm to satisfy one of Your devotees, I utilized the other mango. Now, my husband wants it. Please be kind enough to rehabilitate me in my husband's love."

Saying this she lost herself in contemplation for a minute. Lo! In her folded palm, came a succulent mango fruit exactly of the size and colour of the one she had given away to the *sadhu*. Imagine her gratefulness as tears flowed copiously down her eyes!

Wiping her eyes with her sari, Punitavati hurried to her husband and placed the mango fruit in his hands. Little suspecting, Paramadatta ate it and its taste was celestial.

He asked Punitavati: "My dear, the fruit you gave me now was even sweeter. It cannot be the mango I sent you. Do tell me where you got it from."

Punitavati found herself on the horns of a dilemma. It is unbecoming to make public spiritual experiences of the kind she had lately had;

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but it was worse to hide it from her husband. Determining to make a clean breast of it all, she replied: "My lord, I gave away the fruit which you sent, to a *sadhu* who came for food this morning. When you asked for it, therefore, I was ashamed I could not give it to you. So I prayed to Lord Siva and he gave it to me."

When Paramadatta heard this, he, as all husbands do, became sceptical. Yet, before coming to a conclusion, he decided to test her truth. So, putting on a smiling face he asked her: "I believe you, my dear girl; but would you mind if I ask for another such celestial mango? Would your Lord condescend to help you?"

This request came to her as a further shock, but her innate purity, piety and innocence made her look upon it as a duty and as a child would to its mother, she went in and prayed to Lord Siva: "Lord, my husband wants one more mango of the kind that You were pleased to give me a little while ago. I am on test. Please save your child!" She once again lost herself in prayer, when, an identical mango was placed in her hands.

Wiping her tears of joy, she ran to her husband and placed the mango in his hands.

Paramadatta could not believe his eyes. With trembling hands he received the fruit and ate a part of it. He became convinced of its supernatural origin. Without further comment, he rose from his seat and after washing his hands returned to his shop.

In the lives of married couples as indeed in any other, certain events happen at psychological moments which determine the future course of those lives. Here was one. Paramadatta had indubitable proof of the divinity—fortunately he did not consider her a witch, as would have been the case in the West—of his wife. Having known it for a fact, how could he possibly play husband to her? He wrestled with that problem and came to the conclusion that if he persisted in playing it, he would be eternally harming himself.

For some days thereafter he led a formal domestic life, keeping himself as aloof from Punitavati as possible. (To have one's married daughter live by one's side always results in troubles of one kind or another.)

One day Paramadatta gave out that he was leaving the country for foreign lands for trading and, leaving his wife behind, left in a ship. He traded in that country for some time and after amassing a large fortune, returned to the adjoining Pandya country. There he selected a prosperous city where he commenced business which started thriving. He married another girl in that city and lived there happily. As the first fruit of his new marriage, he got a daughter whom he named Punitavati.

Punitavati senior, on her part was leading a devoted life at Karaikal praying for the safe return of her husband. In course of time, however, news got around in Karaikal that Paramadatta had remarried and begot children with whom he was living in the Pandyan city. The relatives of Punitavati therefore first made sure that the news was correct by sending a messenger. Thereafter they took

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Punitavati herself in a palanquin to that city and sent word to Paramadatta from their camp about the arrival of Punitavati with the intention of getting reunited.

No sooner did Paramadatta hear of it than he got the fright of his life. He collected his second wife and child and hurrying to his first wife's camp, prostrated before Punitavati saying "Pray bless us, O Devi! We are living happily by your grace. I have named my first-born girl after your good self in gratefulness."

Punitavati was shocked by this sudden and unexpected act of her husband and, unable to suppress the agony of her heart, she moved away sobbing.

On seeing this unbecoming act on the part of Paramadatta, the relatives assembled there asked him: "What made you behave like this towards your wife?"

Paramadatta: "Listen, gentlemen. I found out long back that she was not an ordinary mortal. She is divine. That made me desist from sinning against her by playing the husband. Lest I should be misunderstood, I left her on that count. Having left her, I have taken her for my *guru*. If proof be needed for my statement, know that I have named my first-born after her. Now, she is worthy of being worshipped not merely by me, but by all of you!"

The relatives were stunned to hear that.

Punitavati on the other hand felt that the time had come for total renunciation. She therefore prayed to her Siva: "Having been thus rejected by my husband, I have no further need for these good looks nor even for my human shape. All that is left for me now is to worship at Your feet. Won't You make me a ghost? Please do, O my Lord!"

As all of them looked on, Punitavati's lovely form became in a flash skeletal. Naturally all of them took fright at her new appearance and lest she should harm them, they fled.

The divine spark in her thus having been struck, Punitavati shone in the splendour of Chit-shakti. She rolled out the praise of God in verses that are full with dispassion and God-intoxication.

Drawn by an indefatigable will, Punitavati now made a dash for Kailas, the abode of Siva, in her ghost-form, at a speed which the poet describes as faster than that of the mind.

As she neared the holy mountain, fearing to defile it with her feet, Punitavati ascended its height using her head as legs!

As she appeared at a distance, Mother Parvati who was seated near Mahadeva asked Him: "Did you notice, Lord, the devotion of the skeletal form that is advancing towards us?"

Mahadeva: "My love! Know that she is our dear 'Mother'."

As soon as Punitavati came near, the Lord called out: "Welcome, Mother" and she cried: "O, Father!" and fell at His feet.

When she rose, the Lord asked her: "We are pleased with your devotion; ask me of any boon!"

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(*Continued on page 80*)

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PART III

Bankim Chandra Chatterjee's

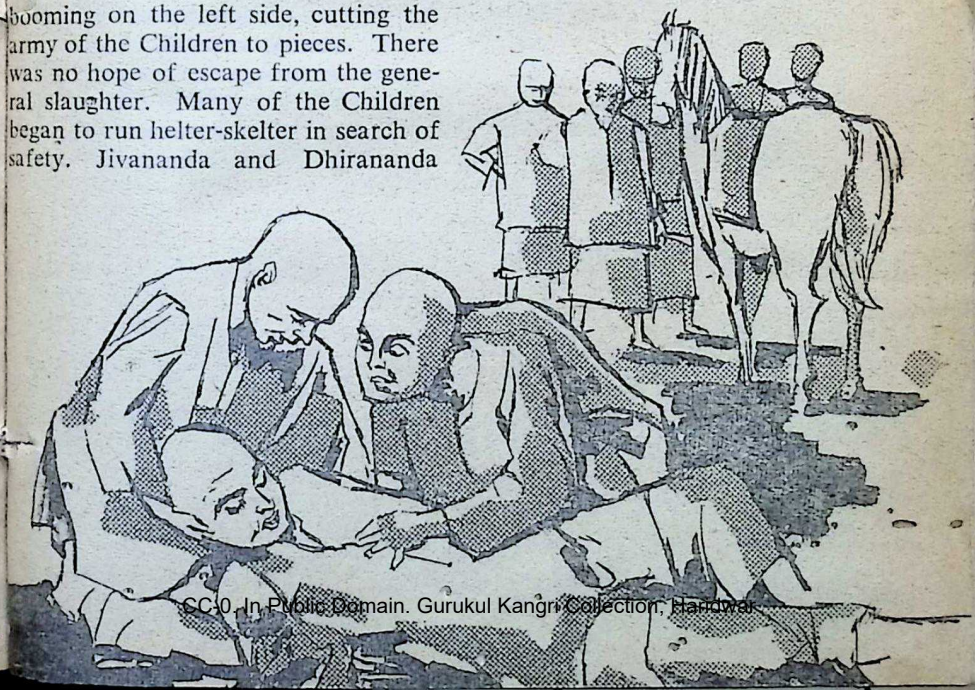
Ananda Math

Translated by R.P.A.

(*Continued from last issue*)

11. GURUDEV KNEW IT

IT was at this time that the cannons of Captain Thomas started booming on the left side, cutting the army of the Children to pieces. There was no hope of escape from the general slaughter. Many of the Children began to run helter-skelter in search of safety. Jivananda and Dhirananda tried their hardest to hold them together, but their efforts were in vain.



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Just then a stentorian voice was heard: "To the bridge! To the bridge! If you don't cross the river by the bridge, you will be annihilated. Bypass the English soldiers and move towards the bridge!"

Jivananda turned round and found Bhavananda in front of him. Bhavananda said: "Take them to the bridge; otherwise there is no hope."

Then the army of the Children began slowly falling back in the direction of the bridge. On reaching it, many Children swarmed on to it and the English cannons availed themselves of the opportunity. Hundreds of Children were mown down. Bhavananda, Jivananda and Dhirananda took counsel together. One particular cannon was playing havoc on the Children. Bhavananda said: "Come on, let us capture that cannon."

All the three leaders and some of their followers attacked the gunners and after a fierce fight, the cannon was captured by the Children.

Then Bhavananda stood on the cannon and exhorted the Children to sing *Vande Mataram;* they did so. Bhavananda said: "Jivananda, come on, let us annihilate the enemies with this cannon."

The Children turned the cannon on the sepoys and it began roaring as though it were the name of Hari to the ear of the Vaishnavas. Many sepoys were killed. Bhavananda dragged the cannon and, placing it at the bridgehead, said: "Both of you should take our soldiers across the bridge. I will remain here to see that you are not attacked from the rear." Twenty selected Children remained with Bhavananda.

Then, under the orders of Jivananda and Dhirananda, countless Children began crossing the bridge in an unbroken array. With that one cannon, Bhavananda, aided by his twenty followers accounted for many soldiers. They came wave after wave and in thousands they attacked Bhavananda. But he was not the man to be cowed down; none could triumph over him. He was equal to any emergency.

Wave after wave of enemy soldiers tried to storm the bridge but the twenty colleagues of Bhavananda would not allow them to do so. With only one cannon, they despatched many enemy soldiers to death. Seeing their heroic action, one was tempted to think that they were unconquerable. The fact that they stood up to the stress and strain made one wonder whether they were immortal.

Within a short while, the entire army of the Children would have crossed over to the other side of the river. Just then came the boom of some new cannons. For a short time, both sides stopped fighting and looked about for the new cannons. They saw several cannons with Indian gunners emerging out of the forest.

On coming out of the forest, the cannons belched fire at the troops of Captain Hay. The forest and the hills shook with that fearful din. The sepoys had been fighting all day long and now they trembled with fear for their lives. Before that rain of flame the enemy Indian sepoys took to flight. Only a few English soldiers stuck to their posts, ready to give up their lives.

Bhavananda was watching the fun. He said: "Brothers, the enemy hordes

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are running away. Come, let us annihilate them."

With renewed energy, the army of the Children re-crossed the bridge and fell on the alien forces. Very few escaped with their lives. The enemy soldiers were swept away by the onslaught of the Children in the same manner as the massive and proud elephant was carried away by the currents of the Bhagirathi.

They found Bhavananda's men behind them and the cannons in front of them. Captain Hay was in a pitiable predicament. His army consisting of English soldiers and Indian sepoys faced total annihilation. A few were able to save their lives by running away. Jivananda, Dhirananda and Bhavananda pursued the fleeing hordes. The Children captured the enemy's cannons. Many English soldiers and Indian sepoys were killed.

Hay and Watson sent word to Bhavananda: "We are willing to surrender; don't kill any more."

Jivananda looked at Bhavananda. But the latter said: "No, that will not do. I have got to die today."

Raising his hand and chanting the praise of Hari, he fell upon the enemy.

The army of the Children had lost heart in the initial stages but they were delighted when seventeen cannons came to their rescue. With great enthusiasm, they practically wiped out the English forces. Only about twenty to thirty of them were fighting desperately to save themselves.

Jivananda said: "Bhavananda, we are victorious. Most of the enemy soldiers have been killed. Only this handful is left alive. There is no use continuing the fight. Let us grant these few their lives and return."

Bhavananda replied: "I will not return so long as one of these soldiers is alive. Jivananda, please stand aside and watch how many Englishmen I can kill single-handed."

Captain Thomas was tied hand and foot and placed on a horse. Bhavananda ordered that he should be placed in front of him and said: "This fellow should die before me."

Captain Thomas was conversant with Bengali. He cried out to the English soldiers: "Englishmen! I am as good as dead. You should maintain the honour of old England unsullied. You should kill me first and then kill these rebels. Please carry out this last request of mine which I enjoin in the name of Jesus Christ."

Immediately an Irishman aimed his gun at Captain Thomas and fired. Thomas fell dead immediately.

Then Bhavananda cried out: "My chief weapon is no more. Misfortune is staring me in the face. Are there heroes like Bhima, Arjuna, Nakula or Sahadeva to protect me? Look, the British soldiers are pouncing on me like wounded tigers. I have come to sacrifice my life. Is there anyone who is willing to die with me?"

Dhirananda came forward first, followed by Jivananda. Then came ten, fifteen, twenty, fifty Children. Seeing Dhirananda, Bhavananda asked: "You too want to die with me?"

Dhirananda said: "Why, is dying your monopoly?" He then wounded a British soldier.

Bhavananda: "It is not that. If you give up your life now, how can you expect to see the sweet faces of

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your wife and children and live happily?"

Dhirananda: "You are talking of what happened yesterday. Have you not yet understood the truth?"

Dhirananda killed the wounded Englishman.

Bhavananda: "No."

Then Bhavananda's right arm was cut off by an English soldier.

Dhirananda: "Don't think that I came of my own accord to discuss such things with you. Satyananda sent me to you."

Bhavananda: "What? Does the *gurudev* suspect my loyalty?"

Bhavananda was fighting with his left hand. Dhirananda continued to stand by his side and protect him. He said: "Gurudev heard your entire conversation with Kalyani."

Bhavananda: "How?"

Dhirananda: "He was present there at the time. Take care! (Bhavananda was hit by an English soldier but he parried the blow). When you went there, he was teaching *Gita* to Kalyani. Look out!" (Now, Bhavananda's left hand was severed).

Bhavananda: "Please convey to him the news of my death and tell him that I was not a renegade."

Tears welled out of the eyes of Dhirananda. Fighting all the time, he said: "He knows that. Remember how he blessed you last night. He directed me today: 'Remain by the side of Bhavananda. He will sacrifice his life. At the moment of his death, convey my blessings to him and tell him that I have no doubt whatsoever that he will enter heaven.'"

Bhavananda: "Brother, may victory crown the efforts of the Children. Let me hear *Vande Mataram* before I die."

Directed by Dhirananda, the Children sang *Vandemataram* lustily. It added strength to their arm. All the Englishmen were killed and the battle-field became quiet.

With the sound of that ecstatic song in his ears, and his own lips murmuring it, and meditating on Vishnu, Bhavananda went to the bourne from which no traveller returns.

Fie on woman and beauty! You are the cause of much misery in this world.

12. "DELHI CHALO!"

AFTER their victory in the battle, the Children danced with joy in front of Satyananda. But he was filled with sorrow at the death of Bhavananda.

After the Children had rejoiced over the victory for some time, Satyananda said: "By the grace of God, we have won a great victory. But there is one thing yet to be done. We must not forget those who are not able to join our rejoicings today. It is because they sacrificed their lives that our victory was possible. Come on, let us return to the field of battle. Collect the bodies of the heroes and cremate them with great ceremony. Specially it is our primary duty to perform the funeral rites of that lion among men, Bhavananda, who brought us victory by his indomitable courage and utter self-abnegation."

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The Children sang *Vande Mataram* in chorus and went about making preparations for the cremation. Heaps of sandalwood were brought and they were arranged in a pile. The body of Bhavananda was placed on it and the pyre was lit. They went round the pyre chanting "*Hari Murari.*" Though the Children were devotees of Vishnu, they did not belong to the Vaishnava sect; as such they did not bury the dead but cremated them.

Then Satyananda, Jivananda, Mahendra, Navinananda and Dhirananda conferred in the forest about their future course of action. Satyananda said: "The objective for which we renounced all pleasures of life and all ties of family has now been achieved. There are practically no enemy soldiers left in this part of the country. What is left cannot stand against us even for an hour. What are we to do now?"

Jivananda: "We should advance and capture the Capital."

Satyananda: "That is also my opinion."

Dhirananda: "But where are the soldiers?"

Jivananda: "Why? Cannot our soldiers do the job?"

Dhirananda: "Where are our soldiers of whom you speak?"

Jivananda: "They must be taking rest here and there. If we sound the drum, they will assemble here."

Dhirananda: "You will not be able to get a single soldier."

Satyananda: "Why?"

Dhirananda: "They are engaged in looting. The villagers are unprotected. They will loot the houses of the enemies and the silk factories and then go to their respective homes. You cannot get any one of them now. I have searched for them everywhere."

Satyananda was disheartened. But he said: "Whatever that may be, this area is in our hands. No one can dispute our authority. We must therefore establish the kingdom of the Children. You should collect taxes from the people and build up an army. With that army, we can occupy the Capital. If it is known that our kingdom has been established, countless soldiers will join our ranks."

Jivananda and others prostrated themselves before Satyananda and said: "If you command, we will set up your throne in this very forest."

Satyananda lost his equanimity and became angry for the first time in his life. He said: "Did you take me to be a useless person? None of us is competent to rule; we are all *sannyasis*. The Protector of the universe is our ruler. After the Capital has been occupied, you can offer the crown to any one. I have no objection. But understand clearly that I will not accept any position except that of a *sannyasi*. It is now time for you to carry out your respective tasks."

The four bowed before Satyananda and got up to leave.

Satyananda then made a sign to Mahendra, unobserved by others, asking him to stay behind. Three of them left but Mahendra stayed on.

Satyananda told him: "All of you took the sacred pledge in the Vishnu temple. Both Bhavananda and Jivananda violated the pledge. Bhavananda has atoned for the transgres-

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sion with his life. I am nervous that Jivananda too may give up his life in expiation. But I have the hope that due to some secret reason, he will not do it at present. You alone have kept your vow inviolate. The objective of the Children has been achieved. You have vowed that till it was fulfilled, you would not look on the faces of your wife and daughter. Since we have succeeded in our mission, you can go back to the life of a householder."

Tears flowed copiously down the cheeks of Mahendra. He said: "Swami, with whom can I renew my life as a householder? Even before I took this vow, my wife committed suicide. I do not know where my daughter is. You told me once that she is still alive. That is all that I know."

Satyananda then called in Navinananda and introduced him to Mahendra. "This is Navinananda Goswami. No one can utter a word against him; he is my favourite disciple. He will tell you everything about your daughter."

Satyananda made some signs to Shanti who understood them, bowed to him and was about to leave.

Then Mahendra asked: "Where can I meet you?"

"Come to my hut," replied Shanti.

Mahendra made obeisance to his *guru*, took leave of him and followed Shanti to her hut.

It was rather late at night. Even so Shanti started for the town without any delay.

Satyananda was now alone. He prostrated on the ground and began to meditate. After a long lapse of time, someone came and touched his head and said: "I have come."

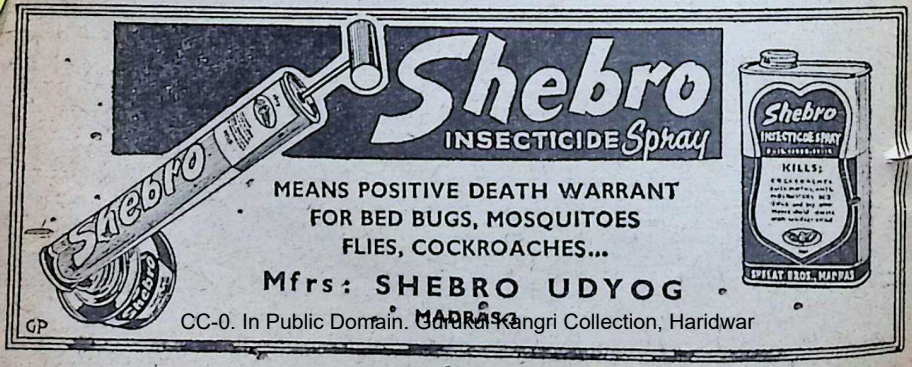
Satyananda got up startled and asked: "Have you come? Why?"

"Your time is up," was the reply.

"Oh lord! You must excuse me today," said Satyananda. "On the full moon day next month, I shall act as you command."

(END OF PART III)

[To be continued]



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Notes and News

FLOWER SHOW

THE Bombay Agri-Horticultural Society of which Smt. Lilavati Munshi is the Chairman, in conjunction with the Bharatiya Vidya Bhavan, conducted a Flower Arrangement Show on the 7th and the 8th of this month at the Gita Mandir of the Bharatiya Vidya Bhavan. It was opened by Sri P. K. Sawant, Minister of Agriculture, Maharashtra. The beautiful flowers that were on show came from all over the country and from Israel and Japan too. A further garden-cum-flower show is being held at the spacious Bhavan's College campus at Andheri on the 13th, 14th and 15th of this month. Smt. Vijalakshmi Pandit, Governor of Maharashtra, opens the show. Garden lovers from all over Bombay are expected to participate in the function. A special attraction at Andheri will be the table decoration section organised by the students of the Institute of Catering and Applied Nutrition housed at the Bhavan's campus.

Established in 1943, this Society had been functioning till 1949 by organising vegetable, fruit and flower shows. With a view to encouraging gardening activities in the city, the Society had been offering prizes of various denominations at the shows. Introduction and exchange of new plant material were part of its activities. Since 1959 the Society has been revived with the election of new office-bearers and is now working in close collaboration with the Bharatiya Vidya Bhavan.

COLLEGE OF JOURNALISM, ADVT. & PTG.

THE College Week celebrations of the Bharatiya Vidya Bhavan's College of Journalism, Advertising and Printing were inaugurated by Kulapati Munshiji on February 8, 1964 at the College premises.

Speaking on the occasion, Kulapati expressed satisfaction at the steady progress of the College and called upon the students to serve the nation and humanity through the noble profession of journalism. He said that few newspapers in India adhere to the principle of unbiased reporting of news. He therefore wanted the students of the College to start a news weekly of their own on a grand scale in addition to their present *Alpha Monthly, Alpha News Digest* and *Alpha Annual.*

Principal Joseph John thanked Kulapati for his continuous assistance and guidance and said that in its work the College had the Bhavan's ideals to inspire it.

On the following days of the Week, three symposiums on some topical subjects in economics, printing and advertising were held in which prominent experts participated.

The Week ended on February 15 when Sri S. K. Patil delivered the valedictory address and distributed prizes to the students.

SANSKRIT EXAMINATIONS

THE Shastriya Sanskrit examinations conducted by the Bharatiya Vidya Bhavan will be held from April 6 to April 11, 1964 at the various *kendras* of the Bhavan. For the time-table of the examinations, write to the *kendras* or the *Pariksha Sampadak,* Shastriya Sanskrit Examinations, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7, with a 10 nP. postal stamp.

H. H. SANKARACHARYA OF KANCHI

H. H. JAGADGURU Sri Sankaracharya of Kanchi Kamakoti Peetam along with H. H. Jayendra Saraswati Swami was accorded a grand reception on the night of February 26 by the citizens of Kanchipuram numbering over twenty thousand when he entered the city limits after nearly six years of absence. His Holiness left Kanchi in the later half of 1957 and after visiting Madras, Trichy, Tiruvanaikka, Ilayathakudi, Rameswaram, Madurai, Tanjore, Kumbakonam, Chidambaram and a number of villages he has returned to Kanchi after giving *darshan* to thousands of people.

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members of his family. His Holiness Jagadguru Sri Abhinava Vidyatirtha Sankaracharya of Sringeri, conducted the Puja in this connection at the temple of Sri Sarada Devi.

SCHOLAR HONOURED

VIDYABHUSHANA Sastranidhi Dr. B.N.K. Sharma, Head of the Department of Sanskrit and Ardhamagadhi Ruparel College, Bombay, has been awarded the Sahitya Akademi's annual award of Rs. 5,000 for the best work done in Sanskrit in 1963 for his book *A History of the Dvaita School of Vedanta and its Literature* (in two volumes).

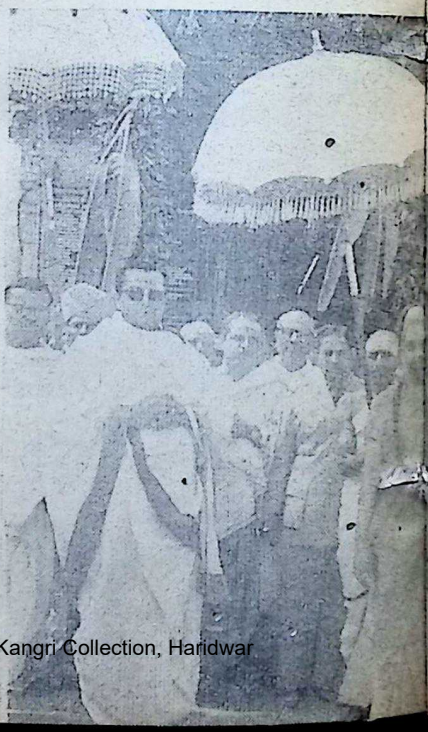
Readers of *Bhavan's Journal* are familiar with Dr. Sharma's perceptive book reviews. The Bhavan has also published two books by Dr. Sharma—*Sri Madhva's Teachings in His Own*

KOTI ARCHANA

KOTI ARCHANA and Laksha Deepam at the famous shrine of Bhagavati at Chottanikkara are being conducted from March 15th to April 15th, 1964. A Committee of prominent citizens of Kerala have organised this function. The charge for a Sahasranaman is Rs. 10/-. The charge for 'One Round Archana' in which all the *pandits* together chant the *mantras* in the name of a devotee is Rs. 108, and the charge for a complete *archana* for one full day on behalf of a devotee is Rs. 1500/-. Prasadams will be sent in each case. Devotees who wish to take advantage of this unique opportunity and seek the blessings of Bhagavati are requested by the Committee to send their contributions along with the relevant data to the Secretary, Bhagavati Seva Sangam, Chottanikkara P.O. (Via.) Tripunithura, Ernakulam, Kerala.

KOTI ARCHANA and Lalita Homa were conducted last month at Sringeri in the presense of Governor Sri Jayachamaraja Wodiyar, his mother and

Koti Archana at Sringeri



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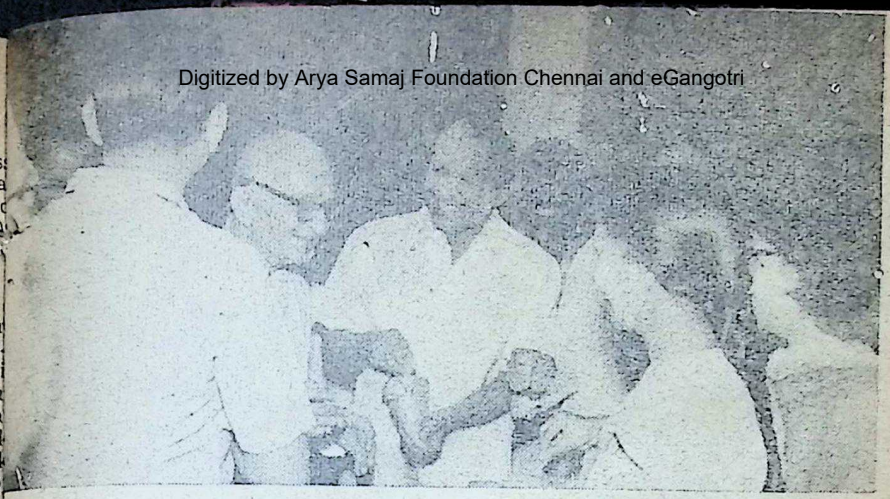

li was celebrated at the Bhavan on the 28th of last month. Kulapati Munshiji is seen participating in it.

rds and Philosophy of Sri Madhva-rya.

Dr. Sharma was recently conferred title of Sastranidhi by the Poorna-jna Vidyapitha at Bangalore.

NGUNI UTHIRAM

E. Jyoti Manram, Bombay, will cele-te *Panguni Uthiram* in honour of Lord Subramanya from March 27 to March 29 at the South Indian Bhajana Samaj, Matunga, Bombay.

Apart from the various religious rites, the highlight of the celebrations this year will be Harikatha Kalakshepams on all the three days by Smt. V. Santha and party who have acquired such popularity on the A.I.R.

avan's Holi revellers at Raj Bhavan, Bombay. Governor Vijayalakshmi Pandit is being smeared with colour.

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AYODHYA

VI

This is the sixth instalment in the feature on Ayodhya in our series on the punyakshetras of India. We continue here the pictures of the Janmabhoomi.

SITA-KUPA

THE most important Thirtha at Janmabhoomi is *Sita-Kupa*. It is said King Mandhata of Surya-vamsa fame built it.

Rudra-yamala says :

ज्ञान कूपेति प्रख्यातो मान्धातेन विनिर्मितः।
दत्वा च कोशल सुता वधूमुखप्रदर्शने ॥
प्रख्यात तदसौ कपःसीताकूपेति नामकः।
यस्यस्नानमात्रेण सर्वान्कामानवाप्नुयात् ॥

Originally called Jnyanakoop it was built by King Mandhata. Maharani Kausalya gave it to her daughter-in-law Sita at the time of first-seeing her. From that time it has earned the name *Sita-Kupa*.

Originally it was octagonal in shape. It is said that water from this well was exclusively used for cooking in the royal kitchen of Dasaratha. At the time of Mogul occupation, Aurangazeb had the well sealed. When it came back to Hindu hands, the Kupa was reopened in 1856 and rebuilt. It is situated at the south-east corner of the Bhoomi.

KANDARPA-KUPA

In front of Janmabhoomi was a *thirtha* by name *Kandarpa-Kupa*. It was nine-sided. As could be gathered from the name, even an aged man who bathed in it became as young and beautiful as the god of love—Kandarpa. The first person to be benefited by this *thirtha* was King Yayati whose story of rejuvenation is well-known. This *thirtha* was defiled at the time of Aurangazeb.

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It is written in *Brahma Ramayana* :

तु निर्मलः कूपो नाम्ना कन्दर्पकूपकः ।
स्नात्वा ययातिस्तु यौवनं प्राप्तवान् पुरा ॥
य च स्पर्शमात्रेण सुन्दरत्वकृताभपाम् ।
जयात् मानवो रूपं कोटिकामविमोहकम् ॥
कोण युतो रम्यो सुधा स्वादु जलाशयः ।
पिबेत् सततं वारि स शान्तिमधिगच्छति ॥

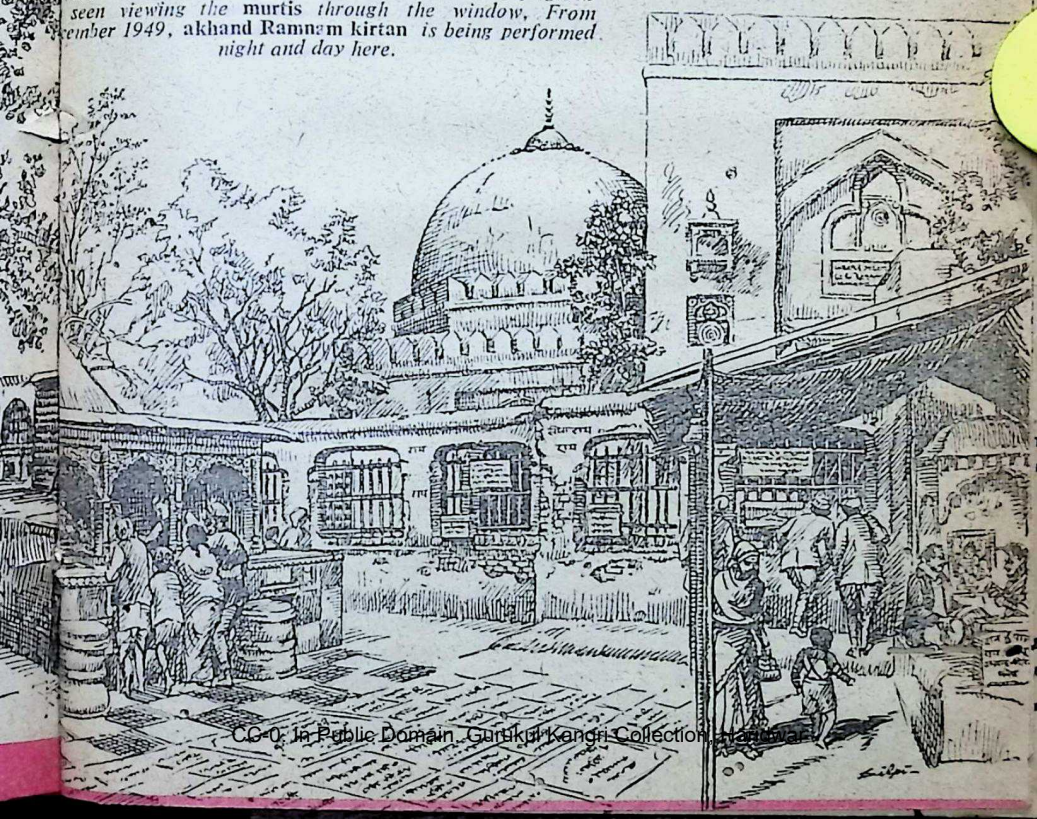
AVARATNA SRI KUBER

Called now by the name Kuber-Tila, stands today at Janmabhoomi as a tall ipa. It is said that originally here ood a tall temple dedicated to Sri ubereshwara Natha. At the time of Muslim occupation, it was defiled. Legend goes that Lord Siva came to Ayodhya to have *darshan* of Sri Rama in his childhood in the company of Sri Kakabhushundi. Siva was clad in his usual serpent robes, seeing which the ladies of the palace ran away from the place. The temple was built to commemorate the event. It stands now at the south of Janmabhoomi.

CHATTI-PUJAN STHAN

At this place the Queens of Dasaratha are said to have celebrated the 6th day *puja* after the birth of their sons. In the

the request of Hindus, Emperor Akbar permitted the rtis of Sri Rama and Sita to be installed at the Janma-omi. Consequent on the dispute over the site, pilgrims seen viewing the **murtis** *through the window. From ember 1949,* **akhand Ramnam kirtan** *is being performed night and day here.*



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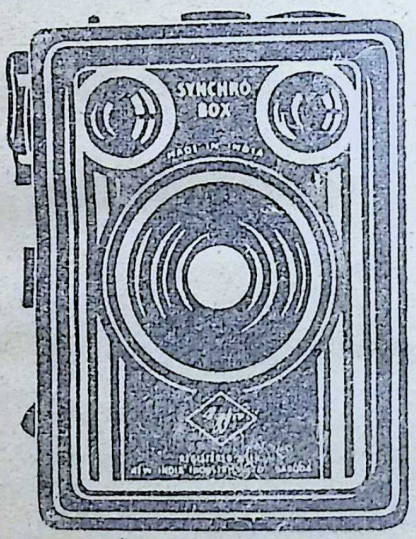

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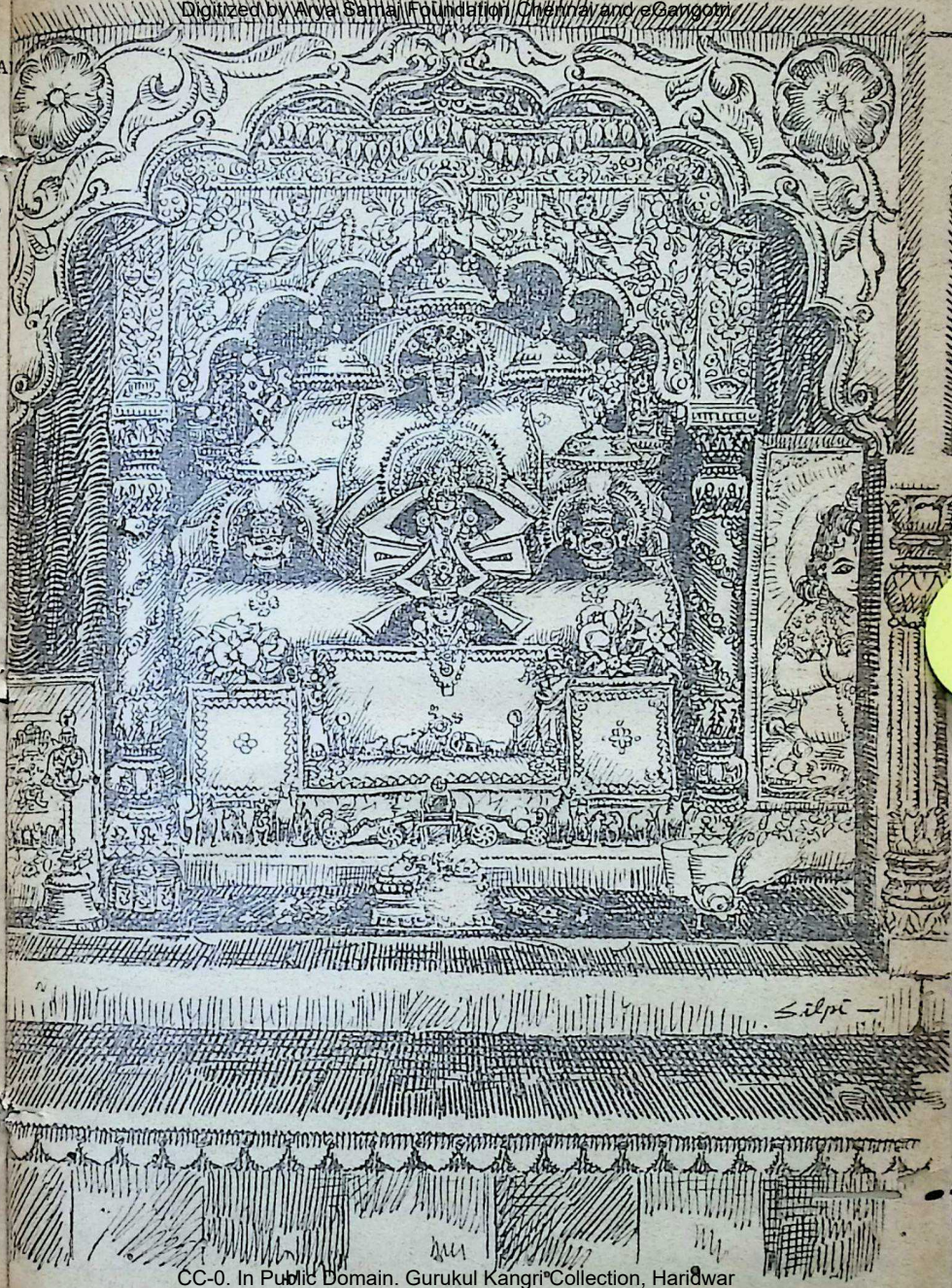

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is of Sri Ram, Sri Lakshman, Sri Lakshmi Narayan, Sri Narasimha and Sri Hanumanji. They are there from Emperor Akbar's time.

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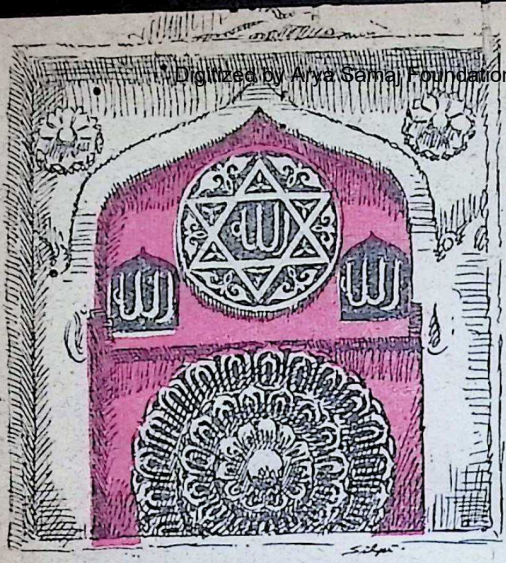
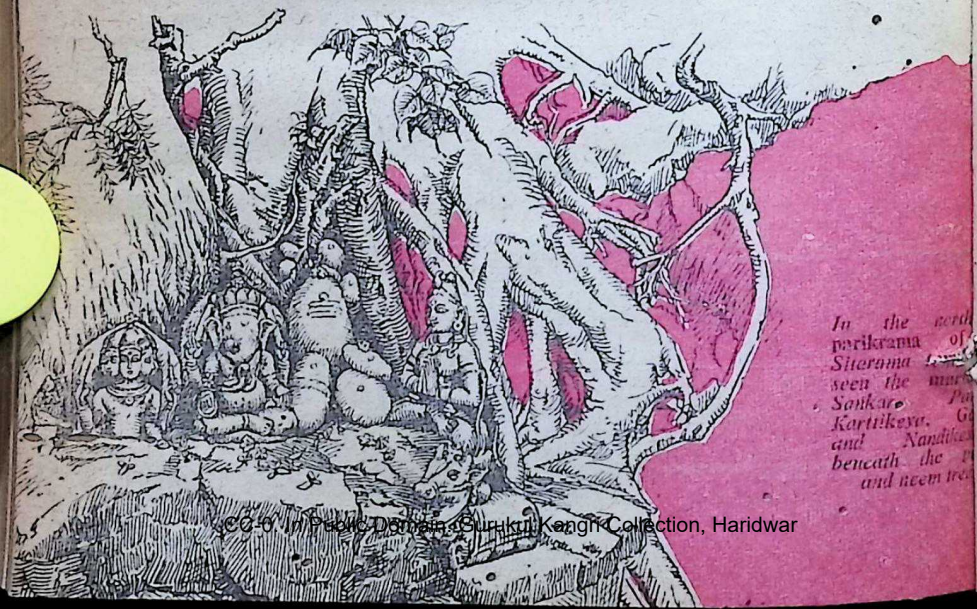


Inside the Hindu symbol of shatkona *can be seen the name of Allah inscribed in Urdu.*

Mogul period Babar destroyed it and built a mosque over here. Later on when the walls of the mosque started falling off, at the suggestion of Hin devotees, Babar named it Sita-I Sthan and rebuilt it, with Char Paduka. (Illustration appeared in last issue).

This narration will not be comp without mention of the names of martyrs who at different times strugg to restore Janmabhoomi during Mogul occupation. They are B Vaishnavadasji, Sri Rama Charandas Ameer Ali (*yes*), Maheshwasar Balaramachari, Raja Gurudatta Sin Thakur Gajaraja Sinha, Mahant Udd vadas, Raja Devi Barush Sinha, R Mahatab Sinha, Raja Kumara Sin Devi Deen Pandya, Raja Man Sin Rani Jayaraja Kumari, Rajaku Jayadatta Sinha, Kunvar Gopala Sin Thakur Jagadamba Sinha, Tha Rama Vijaya Sinha, etc.



In the north parikrama of Sitarama ... seen the ... Sankar, Pa Karttikeya, G and Nandike beneath the ... and neem tre

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OUR BOOK SHELF

IMMORTAL WORDS: An Anthology. Published by Bharatiya Vidya Bhavan, Bombay-7. pp. 255. Price: Rs. 2.50.

IN this addition to Bhavan's Book University, 304 passages, short (sometimes a single line like "Today is yesterday's pupil": Benjamin Franklin) and long (running occasionally to more than a page like Bergson on God), passages in verse and prose, passages from the original English or in English translation, are brought together to make a volume of about 250 pages. Mystics, poets, thinkers, men of affairs, seers, prophets, all figure in these pages; men of the West and the East, of ancient and modern times, all achieve co-existence; and these many voices, some shrill, some resonant, some in deep bass, all orchestrate into a total harmony insinuating the abiding values and verities. The pieces are grouped under 23 headings (Culture, Devotion, Faith, Freedom, God, Goodness, etc.) and a final nondescript category 'General'; and although these are arranged alphabetically, little violence is done to our sense of logical sequence. Some of the greatest in the assembled company (Valmiki, Socrates, Kalidasa, Shakespeare, Milton, Thoreau, Ramana Maharshi, Aurobindo) are represented only by one passage each; the Gita and the Koran, Sankara and Ramanuja, Tagore and Shaw, contribute two each; Vivekananda three, á Kempis four, Gandhiji five, Dale Carnegie six. It is, of course, a curious concoction, but sample any drop almost—and one is duly rewarded:

Pray as if everything depended on God, and work as if everything depended upon man. (Cardinal Spellman)

A politician thinks of the next election; a statesman of the next generation. (James Freeman Clarke)

A bit of fragrance always clings to the hand that gives you roses. (Chinese proverb)

This little book is a congress of over 200 men of light, a Book University in extreme miniature, a kind of multi-vitamin diet for the mind and heart of anxious, uncertain, inquiring man. It is best to read two or three consecutive extracts at a time—or even one at a time—and ruminate for a while before reading the next. There are epigrams, outpourings, parables, exhortations, prophecies, and somehow all chime together. Man's *philosophia perennis* is here, and it is something that awes like the night sky with so many stars,—awes and also subdues, thrills and also induces a calm that passes understanding.

—Dr. K. R. Srinivasa Iyengar

PATH TO GOD REALISATION. By Niskinchana. pp. 200. Published by Sri Gaudiya Math, Madras. Price Rs. 2.50.

THE volume under review is the collection of the articles that appeared for a long time in the Journal *Gaudiya* by the great and the enlightened *sadhaka*, Niskinchana. In short, the book is a fine, moving and learned treatise on Bhakti and self-surrender to the Lord as the best mode of God-realisation. The book is full of analytical and penetrating references to the several celebrated passages of the *Bhagavata-purana* and *Gita*. The first five chapters give the details of the *Bhakti marga* and the plan and the preparation a devotee has to work out. The importance of moral life, *satsanga*, the Guru's *upadesha*, etc. are fully treated. Chapters X, XI, XII and XIII give us excellent accounts of the *bhakti* of Prahlad, Bali, Gajendra and Jada Bharata. The conclusion puts up a spirited and reasoned out defence of the necessity of the *guru* for spiritual life. Going to the *guru* is not an act of formality, nor is it shirking responsibility. It is a spiritual necessity. It is not a conventional act. It is right there in the centre in all rich, spiritual traditions to be respected. The *Chandogya* declares *'acharyavan purûsho veda'*. The *Svetasvara* concludes that "it is only he who will be truly able to

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understand the teaching of the Vedas, who has as high a regard for the *guru* as he has for the *deva*."

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिताह्यर्थाः प्रकाशन्ते महात्मनः ॥

—*Dr. P. Nagaraja Rao*

PROPHET OF INDIAN NATIONALISM—A Study of the Political Thought of Sri Aurobindo Ghosh, 1893-1910. By Dr. Karan Singh. Published by George Allen & Unwin Ltd., Ruskin House, Museum Street, London. Pages 163, Price: 25s.

AMONG those who have contributed to the political awakening of this country, Sri Aurobindo occupies an honoured place. His claim to this position stems from his great intellect, power of articulation, strength of feeling and his mysticism. Indeed, along with Bankim Chandra, he succeeded in fusing patriotism with Mother-worship which proved to be a veritable dynamo for political work.

The present work is an able study of the contribution made by Sri Aurobindo to our political freedom. The work is divided into four parts: the first prepares the ground, the second deals with the ideals and the goal which Sri Aurobindo set for himself and the third and the last are concerned with an assessment of his contribution.

According to the author the bedrock of Sri Aurobindo's political theory is the divinity of Motherland and spiritual nationalism. He radicalized the national movement and placed before the people the ideal of *Purna Swaraj*. He recognised that the people had to go through a baptism of fire for attaining independence.

Another great factor was his profound reappraisal of Indian culture as witnessed by his literary output. His later mysticism tended only to heighten the power of his words. Incidentally that answers the criticism that men like Sri Aurobindo neglected social reform. Sri Aurobindo's contribution to the theory of boycott is substantial. The author condones Sri Aurobindo's terrorist activities in the following words: "Which son, if his mother was being crushed and humiliated by an alien aggressor would hesitate to use every means including force and violence to effect her deliverance?"

Sri Aurobindo's nationalism never descended into narrow chauvinism or obscurantist revivalism. A lofty ideal of human unity over-arched his thought. Coming as it does from the Sadr-i-Riyasat of Kashmir, considerable importance attaches to this book.

—*V. A. K.*

CHATURANGA: A novel by Rabindranath Tagore. Translated by Asok Mitra. Published by Sahitya Akademi, New Delhi. 1963. pp. 99. Price: Rs. 8|-

FEW books have moved the reviewer to such depths of feeling as the present novel which is really a diadem set with four diamonds on the crown of Gurudev Tagore. It bears the unmistakable and unerring impress of the master craftsman and poet who can shake the chords of life the way he wants. Having for his canvas the Bengal of his early fifties at the impact of reformation movement on the one side and the religious reawakening on the other, Gurudev has painted an unforgettable picture which tries to resolve the conflict between the ideal and the practical of those days which is as much true today and will continue tomorrow. The delicately etched silhouettes of Uncle Jagmohan, Sachis, Damini and Sribilas have no parallel, even in Gurudev's own writings, being perhaps among the first flowers of his creative genius. This is the novel's message: the glory of life consists in sacrifice; creeds, dogmas, and scholarship cannot hold a candle to it. The technique of narration is superb and the translator has done a very good job.

—*V. A. K.*

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THESE are abridged versions of their originals which have not lost their flavour even in this nuclear age. Rich in literary value, a close acquaintance with them used to be considered for a long time a mark of refinement. Indeed it is so even today. Dale Carnegie is but a modern version of these authors, sans their literary value. It is appropriate that at the present time an Indian publisher should have thought of making them available to growing Indians at economic prices. Smartly produced, they will serve as ideal gifts for all occasions.

—Krishnananda

ENGLISH-SANSKRIT-TAMIL

VYASA VIDWAT SADAS SOUVENIR. 1962. First Edition. Sri Kamakoti Kosasthanam, 4, Francis Joseph Street, Madras-1. pp. 48 + 156 + 124. Price: Rs. 7/-.

THIS Souvenir gives an account of the proceedings of the *Sadas* convoked by His Holiness Sri Jagadguru Sankaracharya of Kanchi Kamakoti Pitham at Ilayathakudi in South India in 1962. The occasion was the conclusion of the *Chaturmasya Vrata* of His Holiness and the Conference was intended to focus attention on *Agama, Silpa,* temple Architecture, *Bharata Pravachana,* Temple Arts, etc. The Souvenir contains the proceedings of the Sadas, the addresses delivered by His Holiness and by the authoritative exponents and practitioners of these subjects from all parts of India, from Nepal to Kanyakumari and from countries of the East.

It is in three parts—Sanskrit, Tamil and English and brings to light many facts and aspects of institutional Hindu religion relating to temple worship in its manifold schools and forms. The *Sadas* has been fruitful in bringing together scholars of many persuasions, promoting understanding between them and providing enlightenment to the lay public. The Souvenir which is profusely illustrated with scenes of the *Sadas* is a mine of information on the Hindu religious arts.

—Prof. P. Sankaranarayanan

ENGLISH-GUJARATI

THE GLORIOUS DARSANAS. By A. K. Trivedi. Published by Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. pp. VI + 70 + 68. First edition June 1963. Price: Rs. 3.

THE book under notice is intended for the general public and particularly for the B.A. and M.A. students of Philosophy who are required to study Indian Darsanas. The subject is presented in a simple language and also in a simple manner. While being brief, the learned author has taken due care to see that he has left out nothing very important untouched and untreated. The book is, therefore, bound to be a reliable source for easy reference also. The author's conscious effort to make the subject easily understandable is seen and felt on every page. There is no dearth of books, both in English and Gujarati, on the subject of Indian Darsanas but few have reached the high water-mark of simplicity as the book under notice. Gujarati rendering, done by the author himself and titled as *Prasasya Darsano* is also included in the book which thus becomes doubly useful. Starting from the Vedas, the author proceeds to other Darsanas, reviews them, sets forth basic principles of each of them, compares them, when necessary, with parallel thoughts in Western Philosophy and ultimately stops at Vedanta where the author displays his vast knowledge, sharp intellect, firm grasp and rare gift of forceful presentation as best as possible. Then follow the four Appendices concerned with classification of various systems of Vedanta, comparisons and contrasts, brief exposition of the five *Khyativadas* and examination of the charges levelled against Indian Philosophy.

—Dr. A. S. Gopani

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STORIES. By Rasikan (Na. Raghunathan). Published by Vigneswara Padippaham, 49, T.S.V. Koil Street, Madras-4 & 17, Srinivasa Rao's Layout, 12th Main Road, Bangalore-3. pp. 359. Price: Rs. 3.

THIS book of short stories carries the imprint of genuineness, greatness, and one may even say, genius. "Jack Fruit" portrays a suffering stoic mother, touched with tragedy by poverty which is highlighted by her own integrity and by the prosperity of the petty whom she serves so well. "Saraswati Day" endears to us a bibliophile whose love of books is depicted with loving tenderness; and this tenderness, far from being mawkish, rings true to the peculiarly Indian attitude of reverence to Saraswati, the Goddess of Learning, and this latter feature is also brought out in the story. "Holidays", describing the departure from the village of a school-boy—typically Hindu at the best, even the school-boy! It unrolls before us scenes of rural life where calves are as human as children, and even the adults have the same refreshing relationship with them, and uncovers the face of the Tamil country with a lyrical power that reminds one of Chekhov's description of the Russian scenes in "The Steppe." "Battle of Wits" is a record of the labile and mercurial, and often aggressive, Tamil wit. "Kichaka Woods" describes a moment of God-realization which again is truly Hindu.

The other stories are all equally memorable—"The Actor" which depicts with refreshing understanding and sympathy the idyllic love of an actor and his mistress and also the wife's subsequent sacrificial love for him; "The Local Magnate" which describes inexorable, inter-twined tragedies of a father and his son; "The Oldest Tiller" which is a small saga of peasant life; and "The Son-in-law" in which is pictured the desperate edge of frustration of a man who has failed in life. "The Sacred Shrub" is a story of devastating power and great spiritual dimensions. The experience of reading it recalls the experience of reading Tolstoy's "Father Sergius", to which it has many points of likeness, in the reverse, and from which at the same time, it is as different as the *Ramayana* is from the *Iliad* or the *Odyssey*. Of Tolstoy, apropos of "Father Sergius," Gorky wrote, "It is wonderful—the grandeur of this man and his amazing power of spirit...But how cruel he can be! At one place in the story where, with the cold fury of a God, having thoroughly worn out his Sergius, he plunges him in the mire—I all but wept aloud with pity." One is tempted to express appreciation of "The Sacred Shrub" in precisely such terms.

—*Dr. Purasu Balakrishnan*

God Called Her "Mother"—*Contd.*

Punitavati: "Lord! What do I need, except that I should have no further birth and that I should be blessed with the privilege of staying at Your feet, singing Your praise, immersed in the bliss of Your cosmic dance!"

Lord Siva: "We grant your wish. You had better go back to our shrine at Tiru-Alangad in the South where you can stay singing our praise."

According to tradition Punitavati, who is worshipped as a senior member of the 63 holy Saivite Saints, stands there even today singing the Lord's praise.

Edited by S. Ramakrishnan and Published by Collection, Bhavan, at Associated Advs. & Ptrs., Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: V. A. K. Ayer.

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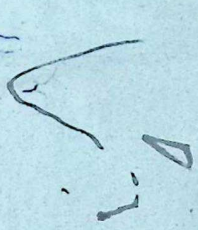

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